PHILADELPHIA, SATURDAY, APRIL 12, M. S. 32.

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IS MODERN SPIRITUALISM TRUE?

A DISCUSSION BETWEEN

J. M. Roberts, (Affirm.,) Wm. F. Jamieson, (Neg.)

IS THERE ABSOLUTE PROOF?

NEGATIVE, No. 2.

My friend Roberts has fairly jumped the track; so soon, too! He intimates that unless I will debate this question to suit him it must close. Really! At this juncture I wrote him an inquiry, to wit: "Am I to understand that if I do not debate this question to suit you the discussion must That was the substance. In reply I received, via Chicago, "Publication of discussion commenced. Will be continued until you close it J. M. ROBERTS."

Very good. My object in accepting friend Robert's challenge was to go over the whole field of evidence in favor of and against spirit communica-tions. We can afford to be calm, deliberate, dispassionate, so that our work may be worth handing down to posterity. If Spiritualism does give absolute proof of a spirit existence, and of spirit communion, I confess I have been unfortunate in my search. I have been seeking earnestly for a fact, which my friend says is so easy to get. In this I differ from him; and believe that this debate will show it is not easy, but very difficult to obtain facts; and still more so to be absolutely certain about them. Assertions are not facts. Thus far Mr. Roberts has given us assertions; but, I think, no facts. He has pledged himself to demonstrate;

to give us "absolute proofs." Because I defend Scientists my opponent imagines he offended me. Oh, no! I have heard too much of the same kind of talk from the clergy. It is only amusing. So far as Scientists favor Orthodox Christianity the clergy praise them. But when the Scientists show the absurdities of Christianity, and the Bible, the clergy then curse the Scientists. It is a sorry day for Spiritualism when it is compelled to adopt the same course. Scientists who are Christians are lauded by Christians. Scientists who are Spiritualists are glorified by Spiritualists. Mr.Roberts does not like the Scientists. He speaks of their "supercillious antics;" their effort to suppress truth; their misrepresentation; their "narrow pride and foolish pretension." He says he had reference only to their "opposition and hostility to Spiritualism." Just so. That confirms what I said. The Scientists are a splendid lot of fellows, in so far as they favor our p t theories; but fit only to be pelted with epithets if they report adversely Let them dare to oppose Modern Spiritualism, and they are liable to be swept down by Mr. Roberts' "robuke," which he, himself, says, is "sarcastic."

My friend says he tried to be impartial and sneered" at the metaphysicians, philosophers, the-

ively." He wants to know why I voticed his rebuke of the scientific enemies of Spiritualism, and took no notice of his rebuke of the other gentry. Well, now, he may denounce the clergy as much as he pleases, and I will feel under not the least obligation to defend them. Once in a while I playfully rap them over the knuckles myself. So far I am a "rapping medium." As to the metaphysicians I never was a friend to them. Philosophy and scholarship are criminals only when arrayed against

Spiritualism, it appears! Many Scientists who have sought to investigate Spiritualistic phenomena, so-called, have either discovered fraud, or "mediums" and their friends have interposed "conditions" which prevented scientific investigation. It is the sheerest sophistry to argue that, because the chemist and other scientists cannot investigate Nature regardless of conditions; therefore, the medium has a right to demand conditions. The Scientist does not demand conditions. He complies with them. The conditions of the medium are artificial. Those of the Scientist are natural. It will be my friend's duty to show that the mediumistic conditions are natural. If they are, they come under the purview of natural

I submit that my opponent has not made good his declaration (by repeating it), that the Scientists "assume to know everything, and more too, by some monopolized process." The failure of my opponent to prove his assertion shows, I think, his groundless prejudice against the Scientists, and warrants me in branding it as an unwarranted and loose assertion. Name the Scientist who claims any such thing? What one among them all "asnes to know everything?" Friend Roberts, is this a specimen of the "exactness" with which you propose to demonstrate?

I opine that before we will have proceeded much further in this controversy that my friend will be calling upon the Scientists to help him out of his difficulty. The modern Spiritual phenomena must be tried by the rigid tests of science, or Mr. Roberts cannot demonstrate. He cannot demonstrate outside of science. If he cannot inside, then is his

case as hopeless as I think it is. My opponent makes a call upon his imagination as to what I do not deny. I deny that "modern spiritual phenomena furnish absolute proof of the existence of spirits after the death of their material organisms, in which they lived on earth;" and deny that they "hold communication with earth's inhabitants." I did not suppose that his mere citation of rappings was "absolute proof" I thought he was merely paving the way, by beginning at the Spiritualistic alphabet. I am waiting patiently for him to spell out something. Wonder if he thinks wonderful tales amount to absolute proof? Come, friend Roberts, attempt to prove something, and then you will find my denials, supported with reasons, will be plentiful enough. Can it be that our friend calls what he has given us absolute proofs? Without being egotistical I can say that I could do better than that myself. Come, friend, if you have absolute proofs let us have them; the thicker and

faster the better.

My opponent begins to grow vehement: "We invite, yes, vehemently urge, Mr. Jamieson and his scientific proteges to bring on their 'rigid scientific tests,' and account, if they can, for those rapping sounds." Bring on your raps. I do not deny that there is intelligence back of them; but I do most emphatically deny that there is absolute proof that they are produced by spirits of departed human beings. Absolute proof leaves no room for doubt, remember that. Had you claimed nothing more than probability for spiritual phenomena, I would not be so squarely in opposition to you. But when absolute proof is claimed for phenomena that I have investigated, and found wanting. I have a right to demand it. The best you can claim for Spiritualism is that it is a theory, not a demonstra tion. Spiritualism will be compelled, after all, to take its place among the FAITHS of mankind. Remember another thing, I am, by the terms of our proposition, to "account" for nothing. It does

not follow that because I cannot explain, or account for, a given phenomenon, that somebody's theory about it is, therefore, true. You are pledged to prove, to a demonstration, that spirits exist and communicate. Why don't you do it? You have the

You say I tacitly admit the correctness of all o your premises about the raps being natural phenomenal facts. I deny that I admit any such thing, unless you mean by "natural phenomenal facts" to include the efforts of earthly beings to produce raps. These I would term artificial in contradistinction to natural. Strictly speaking, beings in this world, or the supposed spiritual realm, could employ natural forces to produce artificial results.

That there are millions who think they have had proofs of the existence of departed human spirits, I do not question. On my side I will be prepared to show that many who once thought they knew, discovered, upon closer investigation, that they did not know. There are many well authenticated cases on record to prove that people have been certain about uncertainties. This is more apt to be the case where the mind is favorably impressed with the prospect of a future life every way desira-"The fond fable" is closely hugged as veritable truth, even when the evidence is overwhelmingly against it. The truth has often been coldly received because it shattered some "pleasing hope." Thousands of Spiritualists, judging from my conversations with hundreds, would instantly rise to their feet in favor of a warm summer land in pref-erence to "cold materialism," even if the former were a fiction and the latter a demonstrable truth. Their united voice would be, "If Spiritualism is not true, we hope, while we live, to never discover it." Of course, they say they are sure it is true. Let me hear the truth, though it destroy my life and smash every idol worshiped, is my wish. He

statement in a new garb. My opponent yields the old argument that because the intelligence claims to be spirit it is proof. He then hands me over to the tender mercy of some "devilish spirit friend" of mine. What a gratification it would be to my quondam spiritual rother if he could give "absolute proof" of it.

who loves Spiritualism better than truth, will end

by loving himself better than either, is an old

Mr. Roberts has a frisky imagination. Here is the proof: "Mr. Jamieson has certainly caught himself in his own trap, when he unreservedly admits that the 'so-called authors of the raps have claimed to be the devil.' We did not expect our opponent to furnish us with this conclusive fact hat those authors have human intelligence."

Well, if I did make the trap it was like mediums' traps, made to get out of it. I certainly hold that the raps are produced by human intelligence. The difference between Mr. Roberts and myself, on this point, is that he assumes that the authors are outside of human bodies. I assume that they are the intelligences in human bodies. The burden of proof rests with him to lift his assumption into "absolute proof." He attempts to do this. But what is the proof? Why, that "through those raps the most false, wicked and foolish things are said." That, he claims, is absolute proof that they are the work of invisible human beings! Human beings on known. All these things the Shakers knew, for earth are, by this style of argument, supposed to be they are a deep thinking, well read people, and utterly incapable of saying "false, wicked and fool-therefore their crime of omission in not making heard in favor of spirit existence and communion. And this is one of my friend's absolute proofs(?) My friendly opponent candidly confesses he does of recorded history, from which humanity must ever not know whether spirits are material or embored. But perhaps after all the Shakers died, immaterial or disembodied. Of the conditions of spirits he says, "We frankly confess our monstrations of spiritual power as Modern Spirittions of spirits he says, "We frankly confess our monstrations of spiritual power as Modern Spiritignorance." Groping in the dark, like the rest of ualism. It is more than likely that their experiworld have been communicating daily and familiarly with people on earth, according to the claims Spiritualists, and yet Mr. Roberts is obliged to confess that we know nothing of the era, or so much of it as we have knowledge, the stuff of which spirits are made, nor of the whereabouts, or conditions of the world in which they are said to live. It is all theory. Nothing but Spiritualism, it is not in our vocabulary. Its theory; for, says Mr. Roberts, "We may imagine we wholesome truth, fresh from the eternal throne of know; we may think we know; we may believe we Deity, comes to mortals freely; it banis'ies every know." That is the key to the whole matter. We vestige of false religion; it abolishes all kinds of suknow." That is the key to the whole latest the know nothing about spirits, nor their so-called home. It is all conjecture. "We may imagine we pensation to honest men and women, regardless of know." If Mr. Roberts keeps on he will become as skeptical as I am. His own words prove it. If, as he confesses, we do not absolutely know how and doubtless approves of his earth children maintain where spirits exist, how can he absolutely know

that they exist at all? Mr. Roberts wishes me to either deny or affirm that raps are produced by spirits. I deny that raps absolutely prove the existence and communication of spirits. Now if Dr. Johnson was mistaken when he said that a fact is the hardest thing to get at, and Mr. Roberts is right "that nothing is easier than to keep nothing about it hidden from the human famget at facts," let us have one, just one, fact to absoutely prove that spirits exist and communicate. How many facts has he in relation to the whereabouts of the spirit world. Of what are spirits com posed? He has admitted he has not one. If facts are such easy things to get he ought to have bushels of them. He confesses "we may imagine we know." If people imagine they know about such things, and yet are self-deceived; may they not, likewise, imagine they know that spirits exist and communicate, and know absolutely nothing about the

My friend waxes a little warm in describing my 'pitiable condition of mind" which he says I coness I am in. I confessed no such thing. It is far from a pitiable condition to free the mind from myths, ancient or modern. I am glad to say that Mr. Roberts has not much more to boast over than I have. He implies that I cannot appreciate facts, but the millions can. Is this true? Do the millions appreciate the facts of botany, geology, paleontology, zoology, astronomy, chemistry, biology? What? To appreciate, the millions must know the facts. How many are familiar with the facts of those sciences? Come, my friend, a little more precision,

f you please. Again, I deny that any of your alleged facts absolutely prove the existence and communication of spirits. Bring forward your proofs, if you have hem, if not for my satisfaction, for the millions, and I will try to convince these same millions by careful examination of your "facts" that they are

no facts at all. My personal experience is pronounced by my op-ponent irrelevant. This is just what he challenged. Before the discussion is closed he will be parading scores of personal experiences.

My opponent says it will be necessary for me to state what I understand the word "facts" to mean, and what I regard as "absolute proofs." As you are on the affirmative you ought to have clearly and fully defined the terms yourself. That is the duty of the affirmative; and if an affirmative does not define properly, it is the duty of the negative to point

out the inaccuracy.

Jevons' is a good modern work on Logic. John Stuart Mill is not bad to take. Hedge's Rules of Logic are concise. Outside of these it is understood by logic the "art of correct reasoning." Do not commit the petitio principii. It will be time enough to assume that spirits pro-

duce manifestations of any kind after you will have absolutely demonstrated their existence. When you do this I will feel as cheerful over the result as you can. Yours for the facts, W. F. JAMIESON.

S. Bigelow letter says: I have been inclined for weeks past to write you a God-speed in your hearty and brave work of defending the much-abused instruments of our glorious gospel of truth. There certainly has been for a long time some one needed o raise the note of warning and to call halt in the work of crushing down mediums. It seems to me that you have been raised up and peculiarly fitted for this work, and I hope you will stand firm and continue as a wall of defence, and as an avenging angel of the persecuted mediums. I honor you for your frankness and glory in your grit and persistence. I have followed you with interest and watched the defence of those upon whose heads your piercing scathing blows have failen, and I have pitied their weakness. At times 1 thought you were perhaps too severe, and had really hoped you were mistaken in some of your conclusions and hat things were not what they seemed to be, but I now think you have a work to do, and it is my de-

sire and prayer that you will be ably sustained and

A WITNESS FOR SPIRITUALISM.

The Shakers and the Ancient Dynasty.

We publish the annexed communication as the ecord of certain spiritu > phenomena which developed among the Shakers in Tyringham, Berkshire county, Mass., prior to the "Rochester rappings." The latter, however, are justly regarded as the signal of the birth of Modern Spiritualism, and must be so chronicled to the "last syllable of recorded time." Those "raps," at an humble cottage at Hydesville, N. Y., opened the doorway to the whole world, and let in the light, which has since illuminated all nations. The Shakers, though a clever people, who have the virtue of attending to their own business, and who are liberal in many things, deserve no credit whateve for keeping t themselves the marvellous trut, so faithfully though briefly, described by our correspondent. There is no better evidence wanted to establish this opinion than the fact that they lost the power, but still hope to regain it. They have paid, or are paying, the penalty for the great sin of omission. In this respect the Shakers are no better than the sect styled "apostolic" leaders of the Romish church, or the sacred priests of the ancient Jewish organization, or the ancient Magi of Egypt, or Pagan Fakirs, who kept all knowledge of spiritual gifts from their deluded followers, leaving them to grope their way in darkness, sin, ignorance and superstition, thus giving the cunning priests the power of subjecting to their own will the masses of population, binding or fettering their souls and bodies in slavish fear of some terrible "wrath to

To keep the people ignorant is necessary to the success of these presuming evangelicals. The Shakers are intelligent enough to know this. The history of past ages, such as escaped the rapacious vandalism of wily priests many centuries ago, gives some idea of the deeply dark and diabolical schemes to enslave human beings by withholding heavenborn truths from them. A thousand years of what is or rather was known as the Christian era are lost to posterity. The records of centuries of the old era were committed to the flames, and we are in the dark about those times, except what the "church fathers" choose to give us. What literary treasures were burned in the fourth century of the recent era, by "Christian priests," can never be made This is the weakest argument I ever known the brilliant truths of the spiritual phenomena is even greater than that of the cunning Jesuitical priests, whose nefarious practices stain the pages recoil in horror. But perhaps, after all, the Shakers. Thirty-one years the denizens of a spiritual ences in such matters were the death throes of ancient Spiritualism. This idea seems to be some phenomena were kept secret from the people. But secrecy now is entirely obsolete. In reference to conditions, a rational view of nature and nature's God-the Great Spirit, the Father of all men, who

> ing their individuality. If the Shakers claim their spirit demonstrations as Modern Spiritualism, then they were certainly unfaithful to their trusts. If they are content to let it die out with the ancient dynasty of spirit power, they may then be born again in the new Spiritualism, which means, divulge the tidings, and ily. They will be welcomed as recruits to the vast army of Modern Spiritualists. Poverty stricken priestcraft, religious bigotry, superstition, hells of rimstone, personal devil, purgatory, augry personal God, etc., died in America thirty-one years ago, from the 31st ultimo. There arose in a lowly cot tage the dawing light to relieve mankind from the power of dogmatical creeds of designing men. whose aim ever has been to make merchandise of human souls through arrogance and assumed sacred power. The light of Spiritualism is glowing orighter. It is our mission to assist in spreading that light, that the wayfarer cannot err in gaining what he has an unquestionable right to know the facts upon which depends his happiness here and

> hereafter. J. M. ROBERTS: Dear Brother:-It seems right that you should recognize the fact, and give notice thereof, in your paper, that the spirit manifestations occurred amongst the Shakers, several years previous to the Rochester rappings.

In Nov. 1837, I was entered into the communit at Tryingham, Mass., being, at the time, eight years of ago, accompanied by a sister, still younger who passed to the other side, when but twelve years old.

In the spring of 1838, I witnessed the very first outbreak of the phenomena, in that place. were many mediums amongst us, several of whom was in daily association with; therefore the following statement is not made from hearsay, but personal observation—and, (as age advances) in certain places of the work, I became an individual

There were trance mediums who would for hour. remain unconscious as to everything, save the interior workings of their own spirit powers. On coming out of this condition, would relate many interesting items connected with the angel worldsuch as meeting with their friends who had passed over, and of visiting beautiful cities with enchanting diversified conditions of life and happinesswere sometimes so taken with the beauties of the immortal realm, as to feel almost disgusted with their surroundings, on a return to the earthly abode. I have also seen them writhe under the most excruciating agony, as it appeared, while passing through, as they said, the lower orders of being in the spirit world. One of our mediums so dreaded this latter experience, that she would frequently beg her guides not to take her away any more, and in trying to elude their grasp, would be thrown instantly upon the floor, like one dead.

We had also trance and inspirational speakersdelivering at times, wonderful, prophetic messages and frequently, individual communications, both of cheering character and otherwise. Some were rought upon to speak with different tongues, while others had the power of interpretating the same have known several mediums who could not utter a word of English for days together, however strong

their efforts might be.

Both in public and in private, I have seen per sons so thoroughly personate foreign characters, as scarcely to be recognizable, especially so when under the Indian control—at times, being almost savage, and in that degree (on being afterward informed of their actions) would not easily be made to believe the fact, and feel quite unreconciled, with such monopoly of their powers. One delicate young man, who never tasted meat in his normal condition, when under Indian control, would consume it raw. New songs were frequently given in public, learned, and afterwards used in our devotional sea-

It was foretold in those days, by a prominent sire and prayer that you will be ably sustained and medium in this place, "that the time would come, when we should all meet the immortals face to

face, and converse with them as familiarly as mor tals do with each other."
At that time, the spiritual sight was confined to but few, but the clear evidence, and frequent tests which were in order, left no room for doubt in any rational mind.

The rich treasures, and innumerable beauties of the "summer land," which for the space of seven years, were poured in upon us without scarcely a day's interruption, are beyond my feeble capacity for discription. Suffice it to say, that we had beautiful dresses of the most exquisite material, given to us-head ornaments—such as wreaths, sparkling gems, and glowing circlets. Instruments of music, books, birds, and flowers—and finally, bright guard-

ian angels, to walk by our sides.

About the year 1844 we were told that these things would cease amongst us for a time—that we must treasure up what we had received, for we should be left seemingly, in a barren state, and know not wither to turn for spiritual sustenance. Mother Ann, told us through her media in the arious societies, that her forthcoming work was to be outside, among the dark and benighted classs of humanity—that the manifestations would go broad and fill the whole earth, converting every kindred, tongue and nation, to the gospel of truthsalvation from sin in the present and progressive conditions of happiness in the life beyond the

But the promise was then given, (and we believe it will be verified) that the gifts of the spirit world, in time, return to us, with manifold increase. signs seem to indicate the near fulfillment of this

prophesy.

At the time of my sister's death, several days before its occurrence, she saw departed spirit friends, and went with them to the beautiful mansions over the river, and was so very happy as to wish not to return, even for a moment, but would say the time had not quite arrived for her to go. She was anxious all through her sickness, "to go and live with the angels," and her last words, twenty minutes before her departure, were, "Pretty, pretty." She was seen by our mediums, while at the grave, in a beautiful robe of white gossamer, with a wreath of white roses and lillies upon her head, and the attendant, angel friends said, mourn not for the little one, for she is called, while yet beautiful, to adorn the heavenly courts above. We were consoled in our bereavement, for we felt the assurance of her happified conditions beyond the tomb. JULIA H. JOHNSON.

West Pittsfield, Mass.

Native and Foreign Born Citizens-The National Law Must Protect all Alike.

ATCHISON, KAS., April 3d, M. S., 32.

. M. ROBERTS, Esq.

Dear Sir:—Through the courtesy of some person I received a copy of your paper, and have carefully read it with much interest. I am pleased to see such a paper started, and think the sentiments You have a wide field to labor in, and I trust your efforts will receive that reward which such patriotism deserves. There is no nobler character than

he who loses sight of self in the action of noble

In what situation is it that a man can render the best service to his country—that in which he can direct what is right, or that in which he can oppose what is wrong; that where he can preserve the fountain pure, or that where he may endeavor to purge the stream; that where he can stifle mischief in its infancy, or that where he must combat it, if grown into a giant: that where he can turn aside the uplifted shafts of power, or that where he is to

hold up his shield against them? But experience tells us that there are men who surrender their principles, rather than combat wrong. Would that there were more men who would act, as you have done, upon real principle, and labor in behalf of truth. In the armory of virtue, truth is the sword and frugality the shield. In our State there are those who would relish with delight your paper, and their minds are ripe for the truth. We are a people embracing the mixtures of all nationalities; imbued with a sense of true liberty of man, mentally and religiously. We bow at no altar except truth and justice-offer no homage at the altar of successful wrong. We believe that submission to might is not surrender of right. We may yield, for a time, to the one; but

never to the other! "Church of Rome, Truths worst opponent, You may crush us by your weight, But you cannot thus extinguish-

Heaven's advancing waves of light! Can you quench the dawn whose gtory Crowns the mountain's silvered crest' Just as little can you smother Truths Which glow within our breast.

Though no martyr's crown awaits us In a world beyond the grave, Consciousness of right elates us-

It is enough-no more we crave. All your curses do not reach us,

And our perfect vindication, We with calmness leave to Time. For as you bright day is breaking, O'er this gloom enshrowded earth, So the age of Truth is destined,

Here ere long to bind its berth; Resting on a sure foundation, Based on proven facts alone, Freed from trammels of tradition, Reason then shall rear its throne.

I will remail your paper to a neighborhood where doubtless you will hear from it. I will remit you year's subscription on my return from a trip West. I write this hurriedly to-night, conveying to you my appreciations and sentiments, I am now writing an article on the Chinese question, and the principles involved in the Burlingame treaty; advocating that the principles of International law will not permit a government to break faith regarding a treaty made in time of peace, and that our government cannot legislate in behalf of nativeborn citizens, and against foreign born, under the spirit of our constitution. Would you like to pub-

lish in short articles say of one column each. Very respectfully, L. P. BARNES.
[We are prepared to discuss the questions proposed by our correspondent.—Ed.7

Generous Offer. Editor of Mind and Matter:

NEW YORK, March 22, M. S., 31. DEAR SIR: I wish to announce to your reader hat until the last of April, I will examine locks of hair for the poor free of charge, and furnish magnetised remedies at cost. The hair must be folded in either silk or paper, the full name and age of the person stated, and four three cent stamps enclosed. I will also give delineation of character and advise on material subjects for \$1 each. Answer six questions clairvoyantly for 50 cents. My guides direct me to do this in order to enable those unable to pay full charges to be able to benefit themselves by the advice of the Spirit Band controlling me. Spiritual matters in this city are in a most prosper-ous condition. The ministrations of Nellie J Brigham are being productive of much good. May success attend the MIND AND MATTER and its subscription list increase many fold, is the earnes wish of yours truly,

J. WM. VAN NAMEE, M. D.

136 East Tenth street, New York.

MIND.

As human beings possess a material body, a soul or spiritual body, and a spirit, mind may be defined to be an attribute of spirit and matter combined. Spirit, to become manifest must operate through matter or material organs, influenced, more or less, by the peculiar nature of the organs, the health or the individual, the spiritual and material surroundings, and the peculiar impressions and perceptions that may be received from various sources. Consequently, it (mind) will partake or be governed, in a measure, by the external influences that may be

exercised. But, as man (although generally unconscious of the fact) posseses a two-fold nature, and when properly instructed can, at will, assume two widely different conditions in which the powers of the mind are as dissimilar as the states are themselves. It will here be necessary to remark that in the normal or natural condition the powers of seeing, hearing, tasting, smelling and feeling are confined to the natural senses, etc. While in the second, the statuvolic or somnambulic condition, all the senses and faculties of the brain become clear-minded and can see, hear, taste, smell and feel, independent of the natural senses, etc.; and those who are in the latter condition can use them at a distance as well as near by, consequently it is possible for them to get correct information from distant places long before the railroad or telegraph could communicate it. Darkness, matter and space, offer no obstruction o their powers; and as they can also read the mind

of other persons, even at a distance, it is impossible o set a limit to their capabilities. There can be no doubt that spirit control depends upon this condition, and all that is obtained from spiritual sources must come to us through persons who are more or less in this condition. Experiments upon the organs of the brain, while persons were in this state, have revealed the fact that it is not only composed of organs, but that each faculty is composed of peculiar functions, which can act in-

lependent of each other, as the case may be. Each sense has also its peculiar, independent functions, consequently all are capable of perceivng peculiar impressions simply as such, but convey no idea beyond that which the impression yields. One or more of the senses may perceive an impression, but until the qualities outside of the impression itself are recognized by other internal faculties no idea beyond the peculiar impression can be

We have instituted many experiments to test the qualities which go to prove that the faculties all possess certain independent functions, viz., conciousness, attention, perception, memories, likes, dislikes, judgment, imagination, associatiation and the will; and that all these combined constitute the organ itself. Further, that the functions in each faculty are peculiar and only capable of attending to, perceiving, remembering, liking, judging and associating those things, or ideas, which relate or are adapted to their capacities. We, therefore, hold that it is impossible for any faculty to perceive, judge or remember anything which belongs to the

It must be admitted that the organ of benevolence cannot perceive size or form, and they cannot perceive tune or time. It is, therefore, plain that each must have its own peculiar attention, memory, judgment, imagination, as well as conscious ess and pecular perception. Were it otherwise these qualities of mind would have not only to do all the work, but they would have to act peculiarly n every case, to adapt themselves to the organ acting, viz.: attention would have to attend to all: judgment, judge for all, and memory, remember all, at the same time that they would have to adapt themselves to contrary impressions, to enable them to perform the functions of the various organs actng at one or nearly the same time.

This cannot be, because all persons familiar with the operations of mind know that attention, memory and judgment are performed perfectly in one faculty and not so in another. One may perceive and not remember, at the same time that another does, and so with all the other faculties respectively. An emotion is simply the effect of the activity of an organ, and degrees of activity are only degrees of the same emotion. There are, therefore, as many peculiar emotions as there are objects or ideas, etc. Reflection is the result of the activity of all the organs, directed to the thing or idea, etc.,

inder consideration. If we reflect upon a color, a rose, an event, a battle or a beautiful scene, the respective organs of color, individuality, eventuality, combativeness, destructiveness and ideality must have acted in combination with comparison and causality-if a comparison or a cause be connected with themand it is impossible to arrive at true reasoning if any of them be inactive. All must act together, mute with awe and wonder, whilst he expounded and the result will be correct or not, as the activity of the respective functions in the organs are perfect or not. If the judgment in the various organs so

engaged be sound, we may look for a just account; if not, the reverse will be the case. It has been said that the "affective faculties" are "blind" and act with less understanding than those called the superior faculties. It seems to us that when the perceptive and reflective faculties (socalled) act singly or alone, that they act with as Let us suppose that the organ of color and caus-

little understanding as the affective faculties. ality act alone, what is the effect? simply, color can only feel impressions and relations of colors, and causality can only feel impressions and relations of causes, and why, then, may not alimentiveness feel (either through the sense of smell or sight) impressions and relations of food? Why may not destructiveness (through the sight) feel impressions of waste, decay or desolation, amativeness of physical love, combativeness of resistance, benevolence of generosity, firmness of stability or hope of expected ood, etc. If the above organs cannot feel impressions and relations of a peculiar kind, also, what

other organs can do so for them? Color cannot feel impressions of decay, of physical love, of justice, mirthfulness or the beautiful any more than causality or comparison can feel impressions of combativeness, love of approbation or If the affective faculties are "blind" and act with-

out understanding, how are they to become enlightened? or, what organs are to judge for them? We have already shown that the perceptive faculties cannot, and that the reflective are equally at fault. Therefore, the affective faculties must be able to judge between those things which relate to their capacities, and if we trace the operations of mind from the commencement of thought, through all the different stages; from sensation to ideas, and from ideas to the highest grades of logical reasoning, we shall find that all the faculties, when active, experience emotions peculiar to themselves, and although inferior powers may be ascribed to some organs, we contend that all have power to perceive, remember and reflect upon the peculiar objects or ideas presented through the senses, and although independent of each other, are capable of associating and then have a mutual influence upon each other, and by their combined action produce all the manifestations of mind. All have peculiar powers, all are equally import-

ant to our welfare, and it is only the abuse or mislirection of either that renders them otherwise. Benevolence, with all its soul inspiring and elevating tendencies, may, if improperly directed, be the cause of many ills, at the same time that combatveness and destructiveness, though death-dealing in their tendencies, may turn aside impending thralldom and in our utmost need be the blessed instruments of yielding us life, liberty, and the glorious boon of exercising unfettered the light of

WM, BAKER FAHNESTOCK, M. D.

Historical.

Manna and Flower Medium.

Manna has often been seen to fall on St. Agnes of Monte Pulcians in the form of a cross. blessed Virgin appeared to her on one of the festivals of the assumption with the child JESUS in her arms, whom she permitted to embrace and press to her breast. At her departure she left the Saint a cross which the child JESUS wore about his neck. History further says: "We shall take notice of the rose that appeared in the middle of winter, in a little dish which this female Saint served up to two hermits; but we cannot forbear mentioning the advances, in point of complaisance, which she made after her decease to Saint Catharine of Sienna, who went to pay her a visit at her sepulchre; whilst the living Saint was stooping down to kiss the feet of the dead one, the latter through an excess of humility, lifted up her foot and touched the other's lips."

ANGEL WITH WINGS.

"St. Clare was in such esteem with gop that without the least difficulty she obtained whatever she asked for. From her very infancy there appeared in her surprising signs of her future sanctity. A very beautiful child, with two radiant wings flew into her lap one day and caressed her with many fond endearments. In her dying moments nesus was seen near her accompanied by several Virgins crowned with flowers. One of them in particular, who wore a close crown more radiant than the sun drew near and embraced her, the others spread a carpet of inestimable value over her The daughters of this holy mother especially the nuns of the Ave Maria inherited her austerities and virtues, though they did not attain the gift of miracles.

THE VIRGIN'S BALM OF CHASTITY.

Sta Ignatius, who was given over by the physicians, was visited by St. Peter, who, by a touch with his hands, wrought on him a miraculous cure. After this event the Blessed Virgin paid him a visit and made him a present at the same of a celestial ointment, called the "Balm of Chastity." When ne was on a visit to the Mount of Olives, Christ himself condescended to become his guide. It is recorded that he performed about two hundred miracles. Several persons afflicted with devils were permitted to touch the hem of his garments and the devils were at once cast out.

HERCULEAN MANIFESTATIONS.

St. Francis, of Paula, carried away, without assistance, a prodigious large rock, which obstructed the foundation of the dormitory of a monastery which he was building. He also hung up in the air a piece of rock which broke from a mountain and threatened his new edifice and to da great number of his workmen. "Multitudes of peo-ple resorted to that place to see the miracle. This rock was finally made use of in finishing the monastery.

A SICK STOMACH OUTWITTED.

St. Bonaventure, the celebrated author of the "Psalter of our Lady," which was printed in the year 1665, not being able to take the sacrament in the usual way, through a violent indisposition in his stomach had the holy pix placed upon his breast and the sacred wafer instantly penetrated that way into his very bowels, in order to become

REMARKABLE FISH STORY.

St. Anthony, of Padua, finding it impossible to gain the attention of the heretics, desired them to go to the seaside in order to convince them of the tractable disposition of the fishes, "which immediately left their streams to hearken to his preaching and stood erect on their tails, enraptured with his

pious discourses." THE SPIRIT OF ST. PETER MATERIALIZES.

St. Peter, of Nola, who called himself an unprofitable servant, "had very frequent and familiar discourses with God and the Blessed Virgin. The Apostle St. Peter one day honored him with a visit in the same posture in which he was crucified, that is, with his heels upward."

ASTONISHED BIRDS.

St Francis silenced the swallows that interrupted him in his sermon, so that they stood still and the Gospel.

Spiritualism among the Methodists in the Jersey Pines

TANSBORO, N. J., March 30, M. S., '31. MR. EDITOR :- Thank God "Spirits will deliver us from prison," I feel re-assured from my experience of last Wednesday evening. At a social circle held in my house at that time, several of my neighbors, all staunch Methodists, and good honest people, were more than a little astonished. They were fully prepared and intent on seeing me under the overpowering influences of Spirit control. One of the ladies was unexpectedly seized with a powerful influence that she could not control. Her husband was frightened nearly out of his wits, but in that influence which overcome his wife, we found intelligence, and soon had quite a communication from her spirit mother. The wildest confusion prevailed. One of the other ladies, seized her infant child from the cradle, and exclaimed: "Oh! the Good God! I promise, if you will let me out of this house, I'll never come in again!" But the medium acknowledges a power outside and superior to self, and she is almost a happy convert, "almost persuaded" to continue her investigations. The best of all was that everyone placed implicit confidence in her, and this set all minds to questioning the realities of Spirit communication. I most heartily inlorse your new departure on the New Era, as you see by my heading. MIND AND MATTER is an indespensible appendage to my household. I thank God for one independent live man that dare edit a paper like yours. I am yours for truth.

MRS. THOMAS MATHEWS.

LITERARY EXTRACTS.

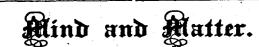
God pardons like a mother, who kisses the offence into everlasting forgiveness.

He who looks for the good and loves the good for ts own sake, finds the good and gathers the good. I am convinced that men do more harm to them

elves than ever the devil would do them. The physical forces of man are constantly at war

with his moral and intellectual forces. One act of beneficence, one act of real usefulness s worth all the abstract sentiment in the world. How immensely would our conversation be

abridged, if all mankind would speak only the There is nothing in the universe I fear, but that



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Shabby Treatment of a Special Correspondent.

In the Religio Philosophical Journal of the 5th inst., is published a letter of Mr. John A. Hoover of this city, to the editor of that paper. Among the other cdifying contents of that letter, Mr. Hoover relates the following occurrence of astounding spiritual manifestations. He says:

"We have had recently developed in Philadelphia, a most wonderful slate writing medium, by name, Wm. Powell; his guide claims to be the Indian chief Tecumsch. The medium will sit under full gas-light; the strongest light is no hindrance to the power and when fully entranced by the spirit, he will hold out his right hand, and have the index finger of the same (with which he writes), fully examined. He will not proceed until this examination is made by everyone that desires to do so. Then he will take one from half a dozen slates lying before him on the table, having all been previously cleaned and examined, and place the ball of the index finger on the slate and slowlywrite in a plain legible manner. Every one who wishes may come and see the process of writing; no wishes may come, and see the process of writing; no breaking conditions by being too close to the medium. breaking conditions by being too close to the medium. "The nail of the finger is pared to the quick, but every one can see that the nail does not touch the slate; the writing is done entirely with the ball of the finger. The finger may be washed and wrapped in a handkerchief, and Tecumseh will succeed with the writing. The medium took the index finger of my right hand and with it wrote on the slate I had in my keeping; the Indian through the medium seemed pleased after he had accomplished this feat, though I learn it is of frequent, occurrence. The sensation of writing frequent occurrence. The sensation of writing, through my finger, was not a pleasant one; it felt as if a shot were in the ball of my finger and being rubbed out by the writing, though it was not painful. Any one doubting the phenomena may bring his own Dr Hare, son of the late eminent Professor Hare

"Dr Hare, son of the late eminent Professor Hare, brought three slates screwed and scaled together, left them a few days with the medium, when two communications were found written inside of two slates; one from Tecumseh, and the other from the late Professor. Dr. Hare stated that the slates left with the medium had not been tampered with; his signet ring was the seal employed. Every opportunity is given to the investigator to be convinced, and all things done so fairly that there seems but one conclusion, that it is genuine spirit phenomena. The substance used for writing is not like that made with a slate pencil though similar in appearance, yet u der a microscope it is found to be entirely different What it is I leave for chemists to explain. JNO. A. HOOVER.

Philadelphia, March 18, 1879. One would suppose that if the testimony of Mr John A. Hoover was of any value whatever on any subject, and especially on the subject of Spiritualism, about which he finds so many public opportunities to speak, that his testimony regarding the ought to have some weight, at least with his bepetted and bepraised editor of the Journal, Col. John C. Bundy. It was, therefore, with pain and astonishment that we read the following editorial comments of Col. Bundy, referring to Mr. Hoover's statement of what he doubtless thought he knew in that connection. Now, if there is any one thing that Mr. Hoover plumes himself upon, it is his especial fitness to determine all questions of a Spiritual nature. Mediums, Spiritualists, Spiritual writers, and, even the spirits themselves, are judged and condemned by him with a complacency that would be amusing if it was not pitiful. We can well imagine his dazed appearance as he read the following cutting but deserved rebuke from his editorial idol, Col. Bundy. Commenting upon Mr. Hoover's letter, he says:

"Refore accepting Mr. Powell's claims we think further data is needed. Who are his present associates in connection with his alleged spirit manifestations? Are there persons often about him who, from their Are there persons often about him who, from their knowledge of chemistry, magical instruments, or modal jugglery, could enable him to have the necessary conditions for man-made manifestations? Is the index finger with which the writing is done natural and perfect in shape, or has it any peculiarity either natural or accidental, which might aid the manifestations? manifestations?

"The account of Prof. Hare's experience has no scientific value, as told by our correspondent. It is idle to assert the impossibility of tampering with the states without detection, when they are left a few days with the medium? and the probability that they were not tampered with, cannot be determined except by inquiring into the antecedents, and present moral status of the medium. What are Mr. Powell's antecedents, and are they such as to place him above all suspicion and autilios, him to expect and are they such as to place him above all suspicion and entitles him to respect and confidence as an nonest man? Spirit phenomena are valuable only far as they admit of perfect demonstration. "Our remarks in this case are entirely impersonal, and strictly in the interest of Spiritualism. We never heard of Mr. Powell before, and can have only kind feelings for him are a builting."

We are at a loss whether the more to pity Mr. Hoover and Prof. Hare than to censure Col. Bundy for his harsh and impolitic treatment of those very unprejudiced, careful, intelligent and truthful investigators of Spiritual phenomena. Had Col. Bundy been content to suppress the testimony of Mr. Hoover and Prof. Hare, concerning the integrity of Mr. Wm. Powell as a medium, we would have felt no surprise, for he had, too recently, been victimized by the imprudence of Mr. Hoover, who, in one of his letters to the Journal, so fully and unqualifiedly testified to the genuineness of Alfred James as a medium and to the reality of the materialization of spirit forms through him. The Brooklyn conspirators had not then shown their hand in the villainous work they were concocting, and the Journal had been induced, by Mr. Hoover, to appear to do one small act of justice towards a hunted and misrepresented medium. This was a mortal offence in the estimation of that pure-minded, honest and enthusiastic Spiritualistic journalist, Col. John C. Bundy, and grievously has he avenged this

To set out the carefully written statement of Mr. Hoover in full in the Journal and then to publicly impeach the honesty, intelligence and truthfulness of its author-and he an especial correspondent of that paper, is treatment so unnatural and unwarrantable as to merit the especial attention of all who desire to properly understand the past course and present position of Col. Bundy and "his organ," in regard to Spiritual affairs. Col. Bundy, with that cunning duplicity which he has so conspicuously displayed in all his attempts to play the part of a sincere Spiritualist, manifestly seeks, in his comments on Mr. Hoover's statement, to evade the responsibility of his ill-treatment of his correspondent by making the medium, Mr. Powell, the scapegoat to bear the wrong and injustice he was inflict? ing on Mr. Hoover and Prof. Hare. The veil through which Col. Bundy would have his readers view his treatment of those two shining Spiritual lights and honest, reliable and impartial investigators and judges of mediums, is too thin to conceal the true nature of his performance.

Mr. Powell, the medium, is not in any manner impeached, nor his integrity questioned by Col. Bundy. The latter admits that he never heard of Mr. Powell before, and that he is wholly unaware of any conduct on his part that could raise a question as to his reliability as a medium; and yet, in the face of Mr. Hoover's statement of facts, which, if any reliance can be placed upon it at all, proves Mr. Powell to be a wonderful medium for a peculiar phase of psychography, Col. Bundy says, "Before accepting Mr. Powell's claims we think further data is needed."

What think you of that Bundyism, Messrs. Hoover and Hare? This time it is not some mediumistic trickster who, for money to meet the necessities of life in a selfish and uncharitable world, has "assisted spirits" to entertain the over credulous searchers for spiritual truth; but two of the most exacting, clamorous and relentless sticklers for the application, in all instances, of the strictest test conditions for spirits and mediums to overcome. What does this new venture of Col. Bundy mean? Does it not plainly show that he is just as insincere in the fuss he is making about test conditions, as a means of purifying Spiritualism, as he is in his profession of a desire to advance that cause, outside of and beyond the narrow confines of his personal

What just or proper reason has Col. Bundy to question the honesty, intelligence and truthfulness of Messrs. Hoover and Hare in the rude and uncourteous manner he has done? We know how excessively prejudiced these gentlemen are towards mediums in general, and how cautious they have been to avoid doing them even the most common justice; why then should they be classed with those whom the Journal, since it has been edited by Col Bundy, has denounced as unworthy of credit because of their disposition to do justice to mediums? In this instance Mr. Hoover assures Col. Bundy and the readers of the Journal that every opportunity is given to the investigator to be convinced, and all things done so fairly that there seems but one conclusion, that it is genuine spirit phenomenon. This positive assurance of Mr. Hoover amounts to nothing with Col. Bundy; and notwithstanding Mr. Powell's efforts to give "the investigator every opportunity to be convinced," and notwithstanding that he gave "every opportunity" to his especial Philadelphia correspondent to "be convinced," yet he, Mr. Powell, takes nothing by his efforts to convince "investigators" at the hands of Col. Bundy.

What kind of er couragement is that to give to mediums who go down on their knees before this imperious demagogue, in hope to win his approving nod? What kind of encouragement is that to give his sycophantic admirers and followers to incense them to pursue his teachings in this treatment of mediums? Has there been one spark of honesty or sincerity in all Col. Bundy's swagger and bluster about his desire and purpose to purify Spiritualism? Has it not been, and is it not now his sole aim to subordinate Spiritualism, in what, in the smallness of his nature, he deems his immediate personal interests demand?

We trust that the lesson which Col. Bundy has in this instance taught to his deluded admirers. through his treatment of Messers. Hoover and Hare, will not be lost upon them; and that they will conclude that it is about time to begin to test the integrity and moral purity of Spiritual journalists as well as Spiritual mediums. Whenever we hear a person making the air resound with his or her selflaudation, and saying, "how I love purity-how I detest falsehood-how I - loathe crime-how unselfish I am." etc., etc., we are instinctively led to question the sincerity of that person and to scruti nize his or her conduct in life. Our uniform experience has been that these noisy "horn-blowers" were in all cases no better than they ought to have been, and indeed not one-hundredth part as good.

Brethren, "let us have peace." This constant mud throwing is entirely out of order. Why not stop it, and all go unitedly to work to help push along the car of progress, which is being dragged so heavily and wearily by those who seek not their reward in this time-serving world, but who are content to await it in the life to come? Brethren, lose sight of yourselves for a time, and, raising your eyes, behold the rising Sun of Truth as it ascends with "healing on its wings." That enjoyment alone is worthy of your aims and efforts.

We cannot close this criticism of Col. Bundy's harsh treatment of his disciples, Messrs, Hoover and Hare, without quoting the following very apposite paragraph of Mr. Hoever's letter to the Journal not given above. As we heartily approve and endorse its sentiments, and as it seems so directly in point, we would feel self-condemned to withhold it from you, dear reader. He says:

"As Spiritualists, our duty is plain. We must sus tain our best men" (and women, too, say we). "who give to us their highest inspirations through their literature or otherwise; we must be just and analytical in our criticisms of what is truth, before we would enlice others to accept it." (Col. Bundy has undertaken to apply that inculcation hence he repudiates the statement of Mr. Hoover.) "We must be more appreciative of true and high foned journalism." (That is what we think and urge most emphatically), "encourage no appreciative of true directors to marthy clique, or frection." (that is think and urge most emphatically). "encourage no paper that ca'ers to party, clique or faction;" (that is what we advise, and hence commend MIND AND MATTER to brother Hoover as deserving of his encouragement); no axe to grind in the Spiritual workshop; (that's it exactly,) "truth based upon eternal principles must be the watchword;" (How exactly that brother speaks our mind! Is it not strange how great minds think alike?) "and as old creeds have been abandoned by many of us, when we found them full of errors, so spirits, inediums and journals" (Why not the Journal ") "should be dropped, when they are no longer the royal channel to truth, and therefore cannot be safely pointed to as guides to our friends whom we wish to help and encourage."

This last thrust of Bro. Hoover we consider the "most unkindest cut of all." There can be no mistake at whom that thrust was aimed. There is only one Journal, whether in or out of Spiritualism, that has been guilty of the folly of pretending to be the royal channel to truth. That Journal is edited by his little Mightiness, the regal Bundy. We do most heartily regret these deadily and unfraternal stabbings among such loving brethren as Bros. Hoover and Bundy. We kindly admonish them both that unless they stop their unnatural rivalry in the "dropping" line they may get hurt. Stop it. Be in reality what you profess to be, friends and

THE ANNIVERSARY AT LOWELL, MICHIGAN.-The celebration of the thirty-first anniversary of Modern Spiritualism, at Lowell, Mich., was a complete success. The large hall was filled with an intelligent and attentive audience. The addresses were effective, the music excellent, the auditors happy, all feeling great gratification of the prosperity of the glorious cause, its onward march, to a permanent victory over error, and all the shams, which beset mankind in all the relations of life. Ira Nash, formerly a Methodist preacher, but now a veteran Spiritualist, presided. Speeches were made by Giles B. Stebbins, Mrs. Lydia A. Pearsoll, Rev. Chas, A. Andrus, and others. The music was rendered by Mr. E, A. Driscoll, wife and sister, both daughters of S. L. Shaw. The resolutions passed at the convention, held at Lansing, were adopted. as were also resolutions of thanks to the speakers, and vocalists participating in the anniversary celebration. The celebration consisted of three sessions-morning, afternoon and evening. The cause of Spiritualism is spreading over the West so extensively as to astonish everybody, while old orthodoxy, with tottering step, tremblingly leans upon an old cane, almost ready to snap in two.

"A Voice from France."

And a very congenial "voice" it is to the editor of the Religio Philosophical Journal, if we may judge from its purport and contents. This "voice" is that of D. D. Home; whilem a medium; an enemy of mediums; and a convert to the Roman Catholic Faith. In a letter to the editor of that journal published therein last week Mr. Home

"I see that the charge of Jesuitism is now being advanced against you. Do you know that I think is will be better for us" (Col. Bundy and himself) "to appear in true Jesuit colors? for if the ideas and language of those shouting "Jesuit," "Jesuit!" are in any sense representative of Spiritualism, every housest man and woman outside of an insane asylum of any sense representative of Spiritualism, every honest man and woman outside of an insane asylum or penitentiary, will blush to be classed as a Spiritualist. As for myself, I am such an old Jesuit!" (More truth than humor there depend upon it) "You will not have forgotten that in 1862, Plus IX got up quite a clever little farce, and I was banished from Rome, for my belief and obedience to the heresy known as Spiritualism. Little did he think that the clever, and above all truthful (") journalistic exponents of American Spiritualism, would expose all our plans."

No, Mr. Home, we, at least, have not forgotten that fact, nor the further fact that you afterwards placed yourself, soul and body, in the keeping and control of that same Pius IX. and his priestly subordinates of the "Holy See." Neither have we forgotten the fact that from that time forward you have permitted no opportunity to pass to injure Spiritualism and prevent the progress of its great work and mission: which is to break the fetters which priestcraft has riveted upon the minds and souls of mankind. In your work of treachery, your undeserved gift of mediumship has served you well; for it is not within the range of ordinary human perception to conceive the possibility of the commission of such a crime as you have committed, if you are personally, morally, mentally and spiritually responsible for your actions in Spiritual affairs, since you sold yourself to the Roman Catholic Hierarchy.

Reader, we ask you to read and re-read, and then deeply ponder upon the significance of this letter from D. D. Home, an avowed Jesuit, to Col. John C. Bundy, whom he addresses as a brother Jesuit "this letter, which Col. Bundy, for a reason that will soon be made manifest, publishes without making any objection to being known and recognized as a Jesuit, by the readers of the Journal. Is it not plain that Col. Bundy has determined not to attempt to resume the Spiritual mask which we tore from his deceitful face, and that he is about to place the Journal openly, as it has been secretly, at the service of the Roman Catholic Hierarchy in their efforts to crush Modern Spiritualism? Is it not evident that finding that they can no longer suppress or withstand the efforts that the advanced spirit forces are putting forth to destroy all ignorance and superstitious fear concerning death, they have concluded "to make a virtue of necessity" and to attempt to shape those efforts, as they can no longer control them? Has not the spirit of Mr. Jones returned and announced the startling fact that he was removed from the editorial chair of the Journal by the hands of an assassin, in order that the paper, which he labored so hard to build up and make a power in behalf of Modern Spiritualism, might be used by his priestly enemies to betray

it? Have not the priestly enemies of Spiritualism in spirit life been forced to betray the secret aims and purposes of the Roman Catholic priesthood, both in the spirit life and on the earth? And have not all these indications pointed in one direction and that is to the subordination of Modern Spiritualism to the interests of the Roman Catholic Hierarchy, who constitute the "Holy See?" But to return to Mr. Home and his "Voice from France"

"Your (Col. Bundy's Jesuitical tendencies are laid bare. That homest fellow E. Gerry Brown, has been hunted down," (who pray hunted him down?) "and we may as well relinquish all hopes of making our beloved brother, A. J. Davis or the brave hearted Hudson Tuttle, pope It will become us pioneer Jesuits to reason together; let us do so. We know just what Spiritualism means in its highest sense.

You know that, do you. And in what sense is that? How came you pioneer "Jesuits" in Spiritualism, to get a "higher sense" of its meaning than those Spiritualists who were not and are not "pioneer Jesuits?" Has not Miss Kislingbury, another "pioneer Jesuit," told us that she had to climb the steps of the Roman Catholic Church in order to learn that which Mr. Home and Col. Bundy plume themselves on knowing, to wit: "what Spiritualism means in its highest sense?" Now, just here, it becomes very important to know what this "highest sense" Spiritualism is. Why is this "highest sense" meaning of Spiritualism so carefully concealed from the people who are so deeply interested in the knowledge of its real nature? . We venture the guess that this "highest sense" is just about as high as the dome of St. Peter's at Rome, and no higher. To a Jesuit Spiritualist that is just about as high as he is able to get, and therefore he imagines himself about as high as Satan was when he took the Man of Nazareth to the pinnacle of the temple and showed him all the kingdoms of the earth. The wonder has always been to us that this princely tempter did not show the latter all the kingdoms of heaven as well, while he was about it. This "highest sense" Spiritualism may be something very sensible if it was high enough and broad enough to bear to be seen; but as it is not it is of about as little real use to humanity as are the priestly mummeries called religion, and which the "pioneer Jesuits" in Spiritualism regard as of more importance than the open propagation of truth. As a specimen of the kind of love and sympathy

that these "pioneer Jesuits" have for Spiritualism, and those who are battling in its defense against the machinations and insidious efforts of their priestly masters to destroy it, or render it subservient to their class and personal interests, we invite attention to the following. Mr. Home says:

Spiritualism is not a faith; it is a certitude, and no mind of even ordinary reasoning powers can, or ought, accept it without the strictest possible tests. Since Punch and Judy boxes, curtains, darkened coms, etc., have been introduced, can you give me he names of either men or women, whose position in life have advanced the cause, who have been convinced by these means? Are not men of science rather shrluking from giving their names to the public? France and fools are beginning that ic? Knaves and fools are having their hour of triumph. The character of the so-called spiritual communications now being weekly published is worse than ever. Can we wonder that honest people shrink from being called Spiritualists, when an exposed imposter is paraded before us. and we are to believe that a "spirit that was drunk" comes to him and gives di gusting and obscene twaddle?"

Is the man who wrote that in his sound senses? If he is, can it be possible that he is the friend of either truth or Spiritualism? We know he is not; but we have the charity to believe that he is not in Mr. James is unconsciously entranced, and Prof. any way responsible for what he writes. Mr. Home s undoubtedly a medium, but having no power to esist the psychological influences brought to bear upon him by the Roman priesthood, he was drawn history. We venture the opinion that some day into that church; and from that time he became the these records will be published. Mr. James starts instrument of obsessing priestly Catholic spirits, to work through him all the injury they could to | West, on something of an exploring expedition. Modern Spiritualism, to Spiritualists and mediums, through whom the utter overthrow of Roman Catholic priestcraft, both in the spirit world and on the earth was threatened. It is to break the power of those obsessing priestly spirits over such helpless sensitives as Mr. Home, that we are compelled to expose his natural frailty.

A feeling of benevolence prompts us to say to all pioneer Jesuits" of the Home, Bundy and Kislingbury order; and to those who value the existence of the Roman Catholic power, that they had better fight Spiritualism as open foes, and not as spies and traitors. We know the issue at stake:

we know the strength of the respective combatants, and we know the ignominious fate that must be fall them for their hetraval of truth

Modern Spiritualism is the uncompromising foe of priestcraft in any and every form. It is mainained by resistless spirit hosts who are gaining ground with ever increasing momentum; and who have decreed and proclaimed the annihilation of every form of oppression, wrong and injustice among mankind.

What but an observing Jesuit spirit ever prompted Mr. Home to write to Col. Bundy, "Do you know that I think it will be better for us to appear in true Jesuit colors?" What but a Jesuit spirit ever prompted Col. Bundy to publish that suggestion of Mr. Home? Miss Kislingbury, being he better man of the three, has already appeared in her "true Jesuit colors." She has not been turned cut of the spiritual camp on account of her Catholicism, nor has she been excommunicated by the Catholic Church on account of her convictions of the truth of Spiritualism. Is not this a most significant fact? Spiritualism was never threatened with so deadly a peril as it is to-day, in view of the evident purpose of the Roman Catholic Church to claim it openly as the basis of their soul-crush-

Spiritualists watch the movements of that colossal osychological power, the Roman Hierarchy, and be ready to grapple with it in a death struggle; for that struggle is inevitable and very near. We are no alarmist, we are no lover of strife, and we are no craven; but we hear the rumbling thunder that preceeds the coming storm, and we feel it our duty to call your attention to the impending danger, in order that you may prepare for the worst. The great and final struggle for human liberty is about to begin. Indeed, it is already begun, and this "Voice from France" is its announcement.

Editorial Briefs.

DURING a thunder shower at Chicago, on Wednesday evening last, a large meteor burst into fragments just before reaching the earth. The pieces looked like clinkers.

WOMEN AS LAWYERS .- The bill securing to women the right to practice law, petitioned for by Mrs. Carrie B. Kilgore, passed the Senate of Pennsylvania on Wednesday, April 9. There is no good eason why it should not become a law.

SPIRITUAL RECORD.—This is the title of a new publication in Chicago. It is replete with valuable inspirational addresses, dignified in tone, and though not very large, ought to be, as no doubt it will be, welcomed in the world of Spiritual literature.

SEEKING to pull other people down is the poorest way possible to build one's self up. The returning world is sure to carry its compensation. It is only in the exercise of goodness, charity and the helping of others, that Spiritual help comes to us. Envies, jealousies, back-bitings and criminations of all kinds are no part of Spiritualism. And then, those who keep the rust off from their own door hinges; who sweep the drifts away from their own gates and carefully weed their own gardens, will find no time to look after others' business.

THE Atlantic Review, A. L. English, proprietor and editor, published at Atlantic City, N. J., is on our table. It is a lively, interesting, cosmopolitan journal, the best published at any seaside resort. The Camden and Atlantic Railroad has already arranged for excursions to that place for every day in spacious cars, and long trains are taken with safety from the Delaware river to the ocean's shore in ninety minutes. "Ancora" is one of the settle-Spiritualists most do congregate.

DR. PEEBLES, recently from a two month's engagement in Cleveland, called at MIND AND MAT-TER office, on Monday, 7th inst., looking remarkably stout and healthy. He is on his way to Connecticut to fill appointments. Then he will visit Beston. If this co-worker in the behalf of Spiritualism were not largely aided and strengthened by spirits, he could not accomplish so much as he does in the line of travel, writing and book-making. Meeting some mediums in our office and conversing of mediumship, he said, in substance, that, "while ancient records and biblical volumes may be helps to belief and faith in immortality, all that I know of any future existence comes through spiritual manifestations. Mediums are the agents, the message bearers; hence our true and faithful mediums must be sustained at all hazards."

PSYCHOMETRIC READINGS .- We publish, on the ourth page of this day's paper, the very interesting eport, furnished by Mr. Chas. R. Miller, of Brookyn, N. Y., giving a brief, though comprehensive summary, of his address, delivered before the Brooklyn Spiritual Conference on Saturday evening, March 29, M. S. 31. This report is a plain presentation of psychometric readings of spirit communications through the mediumship of Alfred James. It will repay a careful perusal, as it may be said to be a complete vindication of the medi umistic attributes of Mr. James, and to absolutely substantiate the solid/truth of the science of psychonetry, of which the world-famed Professor J. R. Buchanan is the acknowledged head. The world, perhaps, is not any more ready to receive this valuable knowledge than the fathers of the church, who assumed to rule all things thereof, several centuries ago, were to receive the science of astonomy as proclaimed by Gallieo. Nevertheless, it is bound to shine, for it will progress.

ABRAM JAMES, the noted medium for the tracing of water courses, for the discovery of coal fields and those petroleum oil wells in Pleasantville, Pa., has been frequently entranced and used during the past winter by a band of very ancient spirits to bring to light the history of the "lost lands," alias a magnificent island originally lying south of Ceylon, but which, through some terrible convulsion of nature, went down many thousand years ago into the depths of the ocean. This subject brings to mind the "New Atlantis Isle" that, according to the Egyptian priests and Solon, Proclus, and other Greeks, sank 9,000 years before Platos' time. The true history of the world has yet to be written. E. Whipple has been the scribe for those spirits, purporting to have lived upon the "lost lands" of the East, to write out and preserve their strange very soon for Denver, Colorado, and still further

NEW TRIAL.-The trial of D. M. Bennett. the publisher of the Truth Seeker, of New York, resulted in his conviction on the charge of sending obscene matter through the U.S. mail. The height and front of his offending was sending a small pamphlet, entitled "Cupid's Yokes," to Mr. A. Comstock, a "moral reformer," who wrote, under an assumed name, to Mr. Bennett, to send him the aforesaid pamphlet. Having received it through the mail, the suit was instituted. The law passed by Congress, in reference to obscene literature ought to be amended, as there does not appear to be any

obscenity at all in the pamphlet in question. Certainly the papers containing the report of the Oliver-Cameron trial in Washington, were infinitely worse than "Cupid's Yokes," and far more damaging to the morals of society, than anything that has ever been distributed broadcast through the mail to all parts of the country and the world. Obscene literature ought to be suppressed as promptly as possible, though the United States mail should be free to the whole people, and not submitted to the inspection of any moral reformer, such as Comstock claims, under the law which he was instrumental in having passed by Cougress, a few years ago. Mr. Bennett has appealed for a new trial, on many points the principal one being what constitutes obscenity under the law in question.

WATCH MEETING .- On Sunday evening, March

30, there assembled in MIND AND MATTER office, by special invitation, through spirit influence, a limited number of ladies and gentlemen, who have had more or less experience in the investigation of modern Spiritualism. It was denominated a watch meeting," to hail the birthday anniversary of the phenomena. The seance began at nine o'clock, and terminated at the midnight hour. The proceedings began by Mr. J. M. Roberts, reading he spirit communication that gave rise to the meeting, and the circumstance of Mr. Oliver Bliss. of Sicklerville, N. J., being impressed by spiritual influence to suggest the meeting and adopt the new era of modern Spiritualism, as a dispensation that will eventually take the place of the previous era. Mr. Alfred James, was controlled by an oriental spirit who spoke in favor of the new era. Mr. James A. Bliss being under the control of the spirit of Isaac P. Collyer, delivered an eloquent address appropriate to the occasion. Mr. David Mills, of New Jersey, delivered a few remarks in reference to the gospel views of things. Mrs. Katie B. Robinson, under the inspiration of the spirit of Wm. White, formerly editor of the Banner of Light, delivered a beautiful and eloquent address, abounding with elevated thoughts and valuable suggestions The spirit of Chauncey Barnes made a characteristic speech through Mr. Bliss, and after a few clairvoyant remarks by Leonard J. Abbott, Mr. Henry C. Gordon entered the cabinet, and there was a materializing scance. At twelve o'clock the banner, hastily prepared for the occasion, was unfurled, displaying to view, a representation of the sun, as the emblem of truth, with the abbrevitated inscription, "Y. of M. S. 32." The party now separated. having enjoyed the novel events incident to the occasion. Spiritual communications have since been received approving the proceedings.

A PREACHER'S OPINION OF SPIRITUALISM.-"Boston supports forty theatres, more or less, ten regular, ten irregular, and twenty Sunday night theatres in the shape of spiritual seances, all charging admittance fees. There are seances from five cents to \$1. There you have a regular variety show with a full bill of attractions, ghost-showing cabinet tricks, sleight-of-hand; with curtains, cabinetboxes, dark lanterns, trap-doors, ringing bells, sounding guitars, lifting pianos, untying ropes, showing of hands, heads and faces-made to order out of plaster, wax and rubber, costing 25 cents a piece. Oh, piety! what sacrilege is committed in thy name! What performances for Sunday evening! What jugglery, under the disguise of spirit communications! What a farce of sacred things! What trifling with the tenderest emotions and affections of the human heart! What mockery! What deceptions, what false messages, duping the sorrowing and bereaved with fancied glimpses of loved ones lost! All this imposture permitted, even protected, on Sunday night in Boston—the highest-cultured

The above extract is taken from a published rein Boston, Mass., on Sunday evening, March 30, on the eve of the 31st anniversary of the birth of Spiritualism in America. He appears to be on the ments on the line of the road where spirits and rampage, and were it not for the fact that he was laboring under that "diseased faculty of wonder," which afflicted an army of divines and other eminent men in England recently, we might, as an act of charity, suggest that his early education in spiritual phenomena had been sadly neglected. This remarkable "divine" recommends "volcanic commotion" in Boston, Mass., "for an upheaval that shall shake her from her sins." A lump of fresh pond ice applied to his head would possibly give him temporary relief from his terrible obsession, or a lock of his hair sent to a healing medium would probably result in a permanent cure.

Lectures, Mediums, Brief News Items, &c.

Harry Baston has been giving some very success ful seances lately in Ashtabula, O.

Mrs. Mellon, spiritual medium, is giving seances in Edinburg and Glasgow, Scotland

E. V. Wilson will speak to morrow before the First Spiritual Association of Philadelphia

The Medium and Daybreak. of London, says: "There is immense activity in the ranks of Spirit-

The Pope has refused the resignation of Arch-

bishop Purcell, of Cincinnati, because of his long and valuable services to the church King Humbert paid a visit to General Garibaldi,

at Rome, Italy, on Tuesday, April 8th. The General went there for his own health and that of Boise City, Idaho, is getting to be a metropolis

they are organizing a fire company, a brass band, church synod, Liberal League and Spiritual seances The Pope has appointed a c. mmittee to increase

and improve the Catholic schools in Rome. A part of Peter-pence, it is alleged, will be appropri ated for this purpose.

The "Daughters of Rebecca, of Salem, O., have evidently been surprising some of the "brothers' of that place. It is very likely they all had a good time generally.

ton, his subjects being "Roman Catholicism," "Protestantism" and "Spiritualism," their nature and relation to each other. Correspondents, in Chicago, write that Mrs. Richmond has greatly improved in power as a lec-

Robert Cooper, is lecturing at Paine Hall, Bos-

turer. An euthusiastic admirer considers her as the "mouth-piece of the spirit world." The Spiritual lecturer, Rev. J. H. Harter, known in Auburn, N. Y., where he resides, as "Pastor of

the Divine Fragments," speaks during the present month for the Spiritualists of Cleveland, O. A letter from the Cardinal Vicar, at Rome. published, complaining bitterly of the introduction of Protestant Schools into the eternal city, their

Rev. R. C. Flower, of Alliance, Ohio., who left the Disciples Church, has been recently developed as a trance and healing medium. The spirits, through him, have already wrought some astonish

support, as he says, being chiefly from foreign

The officers of the Liberal League, of Boise City Idaho, are: P. J. Pefly, President; Frank D. Smith, Secretary; Robert Bacon, Treasurer; Wm. Burdge, D. Bacon E. E. Martin and Silas Rolls,

Rev. John Miller, D. D., professor of the theological seminary at Princeton, was formally deposed on April 8th. by the New Brunswick Presbytery, at Trenton, N. J. The charge of heresy was preferred

William Denton will give, to-morrow (Sunday 13), in Paine Hall, Boston, the last of the supplelectures, his regular course having closed on the 30th ult. The subject of the coming lecture is "The Natural or the Supernatural."

Mr. and Mrs. Miller, the famous spiritual mediums, of Memphis, Tenn., are now en route on western trip, on the line of the Hannibal and St. Louis Railroad. Before returning home they will stop at St. Louis, Chicago, Terre Haute and Cin-

Vaccination is considered by learned men as medical superstition. Mr. William Tebb, No. 7, Albert Road, Regent's Park, London, England, will be glad to receive the address of all Americans, to whom he will forward important pub-

lications on this subject.

Rev. Joseph Cook says that alcohol poured on an egg will speedily change it into a hard mass; from this chemical fact he suggests that the human brain might become indurated by the introduction of alcohol into the stomach. Hot water is better than alcohol to harden eggs.

Thanks are due, and they are heartily tendered to Dr. J. H. Rhodes, J. V. Mansfield, Mary Metzar and Mrs. H. S. Philips for furnishing large lists of subscribers to MIND AND MATTER. Also thanks to many other workers in the cause for furnishing smaller lists. Keep the ball rolling on.

"An old soldier" " who once led armies against Rome," sends to the Medium and Daybreak through the hand of Mr. S. H. Quamby, an admonition for Spiritualists to stand shoulder to shoulder like the men at Fontenoy, and not "smile and smile" while they stab, as the Jew did Abner.

Mrs. C. B. Bliss is again summoned to Washington, D. C., by a considerable number of prominent people there, who desire her to give a series of seances. All the people have to do is to maintain strict harmony, however skeptical they may be, and the result will be satisfactory. Mrs. Bliss will proceed to the capital of the nation in a few days. New spirits occasionally appear in good light, and occasionally some are positively identified. Prof. Benjamin Peace, of Harvard College, the

great mathematician, in speaking of the spiritual enses, says: "There is ample room for more than forty new senses, each of which might have its own peculiar effect upon the nerves of the observer, and give a corresponding variety of information and opportunity for scientific study. It is not a 'tale told by an idiot,' signifying nothing." It is he poem of an infinite imagination, signifying immortality.' The law of Moses was enforced recently in the

village of Wratshevo, in the government of Novgorod, Russia, by the burning of an alleged witch, an old, defenceless woman, named Agrafena Ignatijeva. She was the widow of a soldier. A girl suffering from epilepsy, charged this affliction to the account of the old woman. She ived in a hut. This was set on fire and she was ourned. A year ago a Catholic priest put the devil into a number of young girls in one of the upper provinces of Itlay, but he escaped the penalty of

A DUAL RECOGNITION.

There was published in MIND AND MATTER of March 22, M. S., 31, the following spirit communi cation from D. A. Eddy, as received through the mediumship of Alfred James of Philadelphia. The celestial missive has been doubly verified, as will be seen by the annexed letters, printed in the order as received at this office:

GOOD MORNING, SIR:—In order that you may reach a firm foundation on which to build, you must dig down through the loose and light soil to a solid stratum; but gradually as you work on, day by day, you will accomplish it. The great trouble with Modern Spiritualism is that so many men and women who attach themselves to it desire and aim to become leaders; and thus, instead of uniting in one grand body of earnest workers, they become split into factions; each one struggling to advance some peculiar idea of his or her own. The natural effect of this course is division, confusion and difficulty. Persons who are bound by a particular creed, when the barrier that confines them is broken down, their desire to promulgate their newly received ideas becomes so great that, instead of seek ing order, they strive to produce excitement and strife, thinking thereby to attain their end the so er. This is, however, necessary and wisely ordered for the overthrow of the isms and schisms which prevail from time to time. In the unity of humanity which is to come, all these storms and trials now being endured will end. Each ism, each idea will adjust itself, constitute a religion of love to hu manity, and all will work together to complete the great temple of harmony. When in the mortal ife. I understood this subject well, and did my best to leave behind me a record of usefulness as far as my situation in life would permit, and did all I thought would benefit my race.

This spirit was a very prominent and influential Spiritualist when in the mortal form, and wrote much and ably in its support. We had the satisfaction of being assured by him before his departure to spirit life that we had his approbation and sympathy.—[ED.

> VERIFICATION NO. I. VIAPATHIC INSTITUTE. 598 Louisville, Kentucky, April 2, 1879—M. S. 31.

J. M. Roberts, Editor Mind and Matter: DEAR SIR:—I see in your paper of March 22d, communication from the spirit of D. A. Eddy. will say that I was personally acquainted with Mr. Eddy in Cleveland, Ohio, where he resided for many years. The message is characteristic of the man. I recognize the sentiment expressed as his. write this recognition for the encouragement of he medium, Mr. James, and also as another proof that spirits can and do return, and are recognised by their friends.

DR. WM. Rose.

VERIFICATION NO. 2. CLEVELAND, April 2d, '79.

135 Garden Street.

Mind and Matter: DEAR SIR:—In your issue of March 22d, is a communication signed D. A. Eddy. In justice to your worthy medium and the spirits, I endorse evry word of the communication as my beloved husband's, who p ssed to a higher life January 22, 1878. It is his style as plain as any article he ever penned while in earth life. Please accept my sin-

Yours respectfully,
MRS. D. A. EDDY.

AION.

MESSRS. EDITORS :- Not being one of that class alled world burners, who take belief from the word Aion, as translated by the bigots, but the more enlightened and liberal one, viz: The end of a dynasty or dispensation. We have a territory capable sustaining a thousand millions, or twenty times the present population, if properly administered, and when strong men disagree who shall decide. answer, when nations increase in population and wealth it may become necessary to alter and change, the constitution for their government, and now is the time to insert in, or add to ours, a clause authorizing Congress to issue a certain amount of legal tender currency (because it is a well known fact that there is not coin enough in the world for the business needs of the country, even if it were possible to control it all), say one-third part of the possible to control it air), say control it air), say circulation of whatever amount may be settled upon a sufficient to carry forward the business of the country, the remaining two-thirds coin, with the government stamp upon all, making each legal tender for all debts. Then call in all bastard moneys and issue legal tender in place of it. Take the trade dollar as a sample with the eagle upon it and other emblems, well calculated to deceive every erson who is not an expert in the laws passed by Congress.

1 ou will, perhaps, say these statements are very well, but give the remedy. This is with and in the people's power, and may be accomplished by calling mass meetings throughout the land, and by command to the representatives in Congress assembled. The time now is to stop heading petitions with prayer, but command them to settle the money question, the most important one, at this presen ession, or resign and locate themselves upon some portion of the planet where extradition, and treaies made with this country, can have no effect, and let their places be filled by men of practical common sense, who will make the nations, present and future, prosper—the one great object to be ob-

The time was, when their pay was eight dollars per day, but they have increased it to eleven, while he business people, the producers of the country, from necessity go into bankruptcy, and eventually, if the greent course be continued, the government itself will become bankrupt.

J. S. H.

Communications received through the mediumship of Alfred James, April 8th, M. S. 32, as taken down by J. M. Roberts as they were uttered.

GOOD MORNING, SIR:—When there is so much belief and so little knowledge, and where that be-lief is instilled into the minds of children at such an early age, it is very hard to eradicate it; and well do these Jesuit priests that I meet on the spirit side of life say, "Give me the boys and girls until they are twelve years of age, and you can then have the man and woman to do with as you please."

Ideas of a spiritual nature are more or less governed by youthful impressions. It is this returning in advanced years of life to these youthful impressions that causes many to become traitors to the knowledge which they acquired when they were in full health and strength.

To my spiritual vision, looking upon this earth, see that these old superstitions and old creeds will not die out without a mighty struggle, and you are fast approaching that time. There will be much blood shed yet before truly advanced men and women get a firm foot-hold on this planet; for all the malevolent spirits are gathering in force to obsess their earthly devotees and to inspire them with a hatred of heresies; but true and careful consideration of the subject has shown me that there is to be a sifting time in the near future; and further, shows me the triumph of liberalism with the spiritual idea as the basis of a future life; and glad are many spirits, who are assisting with all their power to try and make these old superstitions die as easily as possible without doing injury, and to counterac those who desire to injure humanity. Nothing can stop the advent of truth. Priestcraft and kingcraft must give way before united spirit and mortal power, and, when each man and woman will be allowed to express their own best thoughts as to what they consider the truth, then the unity of these ideas will come, and we will succeed by the power of good in overcoming evil. But sad, dreadful, indeed, must be the misery endured by humanity, engendered by their past errors, before the veil be tween the mortal and immortal is finally removed and the dawn of the beautiful millenium of truth can come. But still strike your blows. Everyone of them resounds and will eventually react to benefit yourself. Fear naught-dare all things-to bring on the age of reason and truth. You will ACSAH SPRAGUE.

GOOD MORNING, SIR:-Happy are those who understand the spiritual philosophy as much as mortals can understand it. It robs death of all fear. In fact, there is no death in Spiritualism. How beautifully it prepares the way to the life beyond. You find here just what you expect. You are not left in darkness for years like those who come here clouded with the errors of different religions of earth. Spiritualism is an angel that makes your transition to the future life as soft as downy

pillows are. To those who are left behind me that I loved, and to him in particular to whom I am dear I would say, "I am watching over you and all will be well; for I have entered before him, in order that I may prepare a place where we can both be united and happy together." I have nothing to regret and every happiness is opening before me in the spirit; and in the communing of a purer love than ever earth knows, we will be everlastingly happy.

ANNA HENRY, Fort Dodge, Iowa. fWe asked, to whom we should send the comnunication. The answer was, "He will get it."

"Where is this? Quick! Over soon. Struck-I am a brakeman. Where am 1?" (We explained to this bewildered spirit that he was controlling a spiritual medium. He continued.) "I have heard of this before, but never believed it. It was very sudden. And so, I'm dead?" (We remarked that he seemed to be a very alive dead man.) "Well, that is a fact. I am as alive as ever I was, but I am dead for all that. I haven't been long here, but I have seen more in a short space of time than I ever did in the whole of my mortal life. Old relations -old friends and others have met me, and although it all seems so natural and real that I almost doubt its reality. I cannot speak as I want to this morning. My ideas are disjointed and confused. I was killed on a railroad near Buffalo, New York. WM. A. BULGER.

GOOD MORNING, SIR :- No medical man can for a moment doubt these abnormal conditious, for he comes frequently in contact with them in treating his patients. These occult forces are so little understood and yet so grand in their power that these spiritual demonstrations must eventually become the true Saviour of mankind. How strange, that changes of matter should produce a counterpart of my old mortal form. The prison—the germ out of which my spirit unfolded, will soon cease to be, but I have stepped into immortality. There is not, nor ever will be, in the nature of matter such a thing as death. Change there undoubtedly is, but this is only to give birth to a higher life.

There are parasites that feed upon all kinds of life. So there are spirits of that character, also, who are feeding every day upon the moral and physical natures of mortals, to gratify some peculiar appetite which incites them to action. These are spiritual parasites; and they can only be destroyed by advancing and improving the conditions of mankind while on the material plane of life.

I find that the teachings of Spiritualism are correct. From what I see and realize as a spirit I think that a man's or woman's belief has little or no effect upon his or her spirit: but their actions certainly do have. It matters not whether you have believed in some of the old teachings, or whether you have taken reason for your guide. If you have acted rightly-done your duty as a father, husband or in any other relation of mortal life, and have performed those duties honestly, and conscientiously, you will enter into a state of happiness here that will be your just reward for right doing. I will conclude with this remark—the right kind of actions in your mortal life always produce good results and leaves your mark upon humanity forever.

DR. WM. BYRD PAGE.

"This is a queer kind of a place. A kind of for me. He is too small." [Speaking of the me-"Darn queer country, this-I'm stuck-Don't see nothing-Kind of a blank.-"Well, do you know, stranger, that I have just woke up. I have had a pretty good snooze of it, was woke up by an old pal of mine, Ike Jackson. He's been and tried this thing somewhere out in the country, and told me, 'you go and try that thing and it will do you good.' I find it answers pretty well. Somehow or other it seems to give you a new lease and you see your way clearer. I haven't any particular business in coming here—only to do myself a service. I might as well own up, you know, and tell the truth and shame the devil.

"Well, as near as I can remember, I lost my life at the Three Buttes, out on the Western plains. It was in Three Buttes Canyon, in a fight with the Pawnees, that me and my aforesaid chum and a couple of other fellows, all got wiped out. But I'll tell you one thing, friend-before I lost my topknot there was some of the tallest kind of fighting and running, you bet. Let me see, this was about the 4th of August, 1859." You can sign me, BILL STAVELY,

Independence, Old Missouri.

J. H. Merrill, Montville, Berkshire county, Mass. says: "I like MIND AND MATTER very much. have quite a society of Spiritualists and Liberalists in this vicinity, and have had a number of lecturers with us. So you see we are rather on the progresMr. Mott the Medium.

There is an old adage—"how we apples swim," and the symbolical idea therein contained is certainly applicable to an individual calling herself Ella E. Gibson. This person desires to test the mediumship of that much abused medium, Mr. Jonathan H. Mott, of Memphis, Mo. As he has been called a fraud by B. F. Underwood and others, who never attended a seance given by him, the new antifraud candidate for notoriety proposes that Mr. Mott shall call upon her, and allow her to strip all the clothing from a spirit. This to be done in the presence of twelve persons. Then if the spirit is found to be a spirit, this brilliant investigator says it will settle forever the question that Mr. Mott is a genuine medium. Wonderful woman-wonderfu trial. In regard to this subject, there has been received at the office of MIND AND MATTER a voluminous communication from Mr. D. Jenkins from which we find room for the following extract, which substantiates the mediumship of Mr. Mott, without the proffered assistance of a spirit stripper: "We, the undersigned, having attended the spiritual seauces of Mr. J. H. Mott, do hereby certify that we have seen nothing like fraud in all our experience with him; but it is our firm belief that we have repeatedly seen and held conversations with our spirit friends and relatives; been informed of facts with which we were not heretofore acquainted, but which afterwards proved to be true; been reminded by apparitions of many circumstances with which none but ourselves and our departed ends could have known; of this we are positive; have no doubts of their genuineness; seem friends long ago reported dead, but of whose identity we could not be mistaken; knows of scores of others who can testify to the same or similar facts, and

are willing to be qualified of the truth of what we have hereby stated." George Freed, Des Moines, Iowa, attended three seances; H. D. Mackay, Leavenworth, Kas., attended four seances; A. A. Higginbottom, attended three seances; S. R. Mackay, Leavenworth, Kas., attended four seances; S. E. Hingbottom, Leavenworth, Kas., attended three seances: H. Henderson, Tallyrand, Iowa, attended thirty-five seances; R. A. Henderson, Tallyrand, Iowa, attended fourteen seances; Eli Humphrey, Washington, Iowa, attended fourteen seances; H. G. Pitkin, Memphis, Mo., attended from five hundred to one thousand seances; Stephen Young, Memphis, Mo. attended sixty seances; John Dooley, worth, Kas., attended seven seances; Annie Dooley Leavenworth, Kas., attended seven seances; Mrs. C. F. Davison, Bushnell Falls, Ill., attended three seances; B. A. Cleveland, Hayser, Iowa, attended four seances; J. H. Friend, Broughton, Iowa, attend ed three seances.

The above endorsement is sufficient for all practical purposes. It is entirely satisfactory to everybody, except that class of persons who judge others from their own standpoint, as frauds. Shakespeare puts it this way: "He who is suspicious is not himself above suspicion."

A Wolf in Sheep's Clothes. The last issue of that pusedo-spiritual contemporary of yours, the Religio-Philosophical Journal, is a marvel in its way, and ought to fully open the eyes of its many hood-winked readers to the patent fact that it is sailing under false colors; that its real position is that of an enemy rather than the supporter and consistent advocate of Spiritualism, either of a phenomenal or a truly philosophical character. Honest Spiritualists are wofully de-ceived by its pretensions. Of late it seems to be run by, and in the interest of a special few disgusted sorcheads, who have formed an unholy alliance, as it were, sgainst the phenomena of Spiritualism and those through whom they occur. After the manner of a secret understanding, combination or conspiracy, first one and then another, make atack, covertly or openly, as best suits their purpose, on every one who seems to stand in their way. The fairest minded journals, the most unequivocally genuine and honest individual spirit agents known mong us, are villified, traduced and outrageously misrepresented on every occasion. Every element of manliness, fairness and regard for personal character and responsibility have apparently been laid aside. The ventilation of their own sphere, their petty spite and narrow views become, in their own estimation, of the first importance. They are made tion in the realm of orderly Spiritualism. much longer will intelligent, justice-loving and honorable Spiritualists pay their hard-earned money o sustain any organ, which, in the name and under the guise of a heaven-descending Spiritualism, persistently substitutes mean jealousies, contemptible flings and personal affronts, in lieu of that which is genuine and legitimate to every higher aspect of Spiritualism proper.

The prostitution of a journal claiming, with more or less justice, a spiritual origin, to so far forget its high paternity and the design of its inspirers—the discovery, diffusion and application of Truth-as to bedraggle its garments in the mire of selfishness. from personal considerations; to connive at and to create dissension among Spiritualists; to seek to make the worse appear the better reason, etc., is an anomala that baffles, beyond measure, the ordinary spiritual-minded reader. That such is the present course of the R. P. Journal is too painfully true to doubtit for another moment. It forces this conclusion upon us with every issue. It is no onger an exponent of a true or a consistent Spirit-

ualism. Let the fact be known. ALEXANDER. April 4, M. S., 32.

Another Materializing Medium. PHILADELPHIA, April S, M. S. 32. EDITOR MIND AND MATTER.

I wish to call the attention of the public everyvhere, through your lively and acceptable paper, to a materializing seance, which took place residence, under absolute test conditions. On the evening of March 31, being the Thirty-first anniversary of Modern Spiritualism, Miss Mary Klepinger, a medium who has been sitting at indefinite periods, for two years, for materialized spirits, was t my residence, and a seance was held under the following strictly test conditions. My wife, an unbeliever in the Spiritual phenomena, removed all the clothing from the medium, and placed upon her entirely different clothes, not an article of which was white, or even light in color. A dark curtain, or rather two curtains which met in the middle, were placed across the room, the walls, no door, vindow or holes in them, formed the back part of the enclosure. There was no confederate there. Illuminated forms and faces appeared at the aperture in the curtains. These were satisfactory. Later in the evening there was a better result. The curtains parted in the middle, and a handsomely dressed female form appeared in full view and remained at least two minutes. The dress was white. On the forehead of the form a glistening ornament of great brilliancy attracted our attention. Now, s it is a fact that the medium had nothing white upon her person, and there being no confederates about, nor was there anything white placed in the enclosure behind the curtain, we are forced to admit the form to be a genuine spirit. If not, what was it. Truly yours,

S. WHEELER. S12 Perkiomen street, 15th Wa d. The concluding question is potent, and it is open to all the world and the "rest of mankind," to give us information as to what it was. We can recommend Mr. Wheeler as too solid a man and philosophical reasoner to be led astray by that "diseased faculty of wonder."

A Spirit Afloat.

The Boise City Republican of March 22d, tells the following short story: "Reports of mysterious manifestations at the A. H. Robie place, on Dry Creek, have been prevalent for several days past, and blood-curdling tales of immense forms clothed in the regulation white, which vanish into thin air when approached, and of mournful wailings, shutters rattling and all sorts of hideous noises, have made food for gossip for some ime. Various conjectures are afloat concerning it, out the facts seem to be as follows:

The apparition was first seen on Saturday night last walking slowly along the porch, and uttering cries of a sorrowful description. It was not investigated very thoroughly by the first observer. He said he hadn't lost any ghosts. Then it appeared again at a later hour, in the field, to Scott Myers and three others. Mr. Myers shot at it three times, and at each particular shot it came nearer to the party, until they concluded to leave. The personal appearance of the spiritual gentlemen is said to be hat of a priest clad in flowing surplice and robes. The boys are considerably excited about the matter, and several of our young bravos are talking of going out and interviewing the chap.

Now, boys, you shouldn't get excited about it.

If it is all imagination it will not hurt you. If it is a genuine spirit just in from the celestial kingdom, some one of you with mediumistic proclivities can form a battery and converse with it. If it fails to respond to your earnest endeavors to secure the interview, it is undoubtedly a fraud. You must deal gently with it, however, and not attempt to dictate to it or create any excitement. There is a scientific explanation to phenomena of this characte which demands more attention than has heretofore been given to it. The superstitious dread of people of all ranks has prevented that careful and candid investigation necessary to arrive at facts.

> Nothing Supernatural. CLACKAMAS, Oregon, March 20, M. S. 31.

Editor of Mind and Matter: DEAR SIR:—A specimen copy of your paper of March 1, has just reached me. I am quite well pleased with the copy. Its name, MIND AND MATTER, implies a solid foundation—a foundation in fact from which all forms in existence have evolved, whether those forms be that of angels, gods or devils, they are effects—effects of mind and

Men speak of God-the infinite life of the unierse—in an objective sense. Can this be true? Is infinite life objective? Is infinite power, infinitude of space, or an eternity of time, objective? Now I can scarcely make a distinction between mind and life. To me they are one and the same thing. Neither can I make a distinction between life and power; or life and motion, or force. When I say the life of the universe, or motion and matter, I am simply speaking the name of the "godhead" of the universe, as I understand it. But as long as men are taught that God is an object, possessing form and locality, just that long will they be deterred from seeking a natural cause for all effects. In my opinion, to teach the true character of God is one of the best works of man. The old Pagan idea of God has been the world's greatest stumbling block up to to day, and when we put forth an effort that will give but the faintest ray of light as to the true character of that power that rules the universe, we have done a work that will last forever.

WM. PHILLIPS.

Progression.

" BY D. E. WHEELOCK, BERVILLE, MICH.

Mr. Editor:—The theme of this paper will be the "Law of Progression." We begin with the folowing aphorism. It is this, that which we call progression either is, or is not, a law of the uni-

Modern philosophy affirms that the infinite realm of matter and spirit was never more nor can be less than now. It also further affirms that these two conceivable entities, by a mutual law of unavoidable necessity, must exist in unity, inseparable for-ever. Hence the ever-verdant field in which to find the solution of all problems, and of all theological conundrums, must lie in the infinite realm of matter and of spirit. To seek elsewhere would be to go to that unthinkable realm of nothingness—to that mystified and unknowable place, where the worn out index finger of credal theology for ever

points. When the human world shall learn that infinite ntelligence is the essential element or attribute of the all pervading spirit—that all individualized inelligence must, from absolute law, forever reside n, or swim, so to speak, in the infinite ocean of mind—then the common thought of mankind with respect to the fixed principles of individual development, and of endless progressive unfoldment, will be seen as a beautiful law in perpetual motion in the infinite realm of all visible and invisible

As the law of human and of supreme intellect is never passive, but ever active, it follows, as a sequence, that its force can never cease, but ever be seen in self-manifestation, as perfect in a zoophite as in the ever-rolling worlds of you blue ether; and as constant in the lowest depths of Sheol as in that upper zone where both heathen and Christain alike ocalize their "living gods" and angry deities.

But, thanks to proud science and true philosophy, the children of but yesterday (though scorned nearly every pulpit in heathen or Christain hands) have, notwithstanding, planted their golden standard far above the cloud-topped Babel of human creeds, and of miracle, high upon reason's celestial altar, not made with hands whose name is Rationalism.

KIND WORDS.

Harriet B. Clifford, of Boston, says, "I like the stand you take, fearless and true, and hope you will

prosper. S. Bates of St. Ansgar, Iowa, says, "Push the ruth germs up through the hard and cold earth clods and let them come to light again. We say push the truth forward, earth, heaven and angels, will assist you."

Mr. E. C. Leonard, of Binghampton, N. Y., writes: I much like the tone and tenor of your paper, MIND AND MATTER, and hope to get you some patrons in this place. I am going to Michigan and will go to all the principal cities, and will do all I can for the extension of your paper."

Dr. S. A. Thomas, of Sturgis, Michigan, is forwarding subscribers; says MIND AND MATTER appears to have a disposition to score deeply; well, I am not sure but all these things serve a good pur-pose. I am in favor of a well-guarded and honest mediumship. The mediums should first protect themselves by being honest, then demand test

G. F. Sheldon, of Haverhill, Mass., says, "I am much pleased with the appearance of MIND AND MATTER, and think you have undertaken a noble and necessary work, and hope you will be duly compensated. I have felt for a long time that something was needed to further the interests and support the truths of Spiritualism, than some of the Spiritualistic papers, seem to be willing to assume, and of more consequence still, to tell the truth about some most wonderfully wise people of our day, I mean those who claim to know when a fraud is committed.

J. Hoke, of Cordova Rock Island, Illinois, says I like the course you take in your journal, in reference to Spiritualism. You do precisely what ought to be done, viz., aid our spirit friends in furthering the movement which they have inaugura-rated for the mutual benefit of both worlds. Our spirit friends appeal to our reason, and seek to develop it, and they admonish us not to accept any thing that is not in strict accord with it. They instruct us to investigate everything, and accept only that which appeals to our highest perceptions of truth and fitness of things.

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MRS. W. H. YOUNG-Healing medium through whom many wonderful cures have taken place, has returned to Philadelphia, and will treat all diseases magnetically at her office, 245 North Ninth street. Office hours from 9 to 12 and 2 to 4. Patients visited

HENRY C. GORDON, has removed to No. 691 N. Thirteenth street, where he will be pleased to see his friends. He will hold circles Monday, Wednesday and Friday evenings, at 8 p. m., precisely—as all circles are select. Promptness to the hour is requisite DR. AND MRS. H. S. PHILLIPS Clairvoyant, Healing and Test Mediums. Public sceances, Sunday. Tuesday and Friday evenings. Sociable, Wednesday evenings. The poor treated free of charge. Private sittings daily. 1340 South 5th street. MRS. CHRISTINA B. BLISS-Materializing medium. For private seances and terms address. Ja A. Bliss, office of "Mind and Matter" Publishi House 713 Sansom street.

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Though many months have passed since the advertisement of the well-known medium, Mrs. A. H. Robinson, who has so faithfully and acceptably served the public in her special calling for a period of twenty-three years, has been published in any Spiritual paper, she takes great pleasure through the columns of MIND AND MATTER, to say to her many friends and well-wishers, and those who may need or desire her services, that she is still at No. 394 Nonth Dearborn Street, Chicago, Ill., and ever ready as heretofore, to do all in her power to bring relief to the sick, bind up the wounds of the afflicted, and answer all letters of anxious inquiry in the promptest manner

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eproder remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curlestry, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

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AGNES VAN AERNAM,

Little Valley, N. Y., March 20, 76.

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TO MY SPIRIT FRIEND.

BY J. WM. VAN NAMEE, M D Oh, come from thy home on high, Thy home of eternal light, And soothe this troubled heart-Speak peace to me to-night.

My heart filled with unrest, To soothe me in this anguish,-Come from thy home so blest.

My brain is wild, on fire.

Oh; come, ere I faint with pain-I am so weak to-night, My feet have strayed far from The paths of golden light, Come, with thy voice so mild. And teach my heart, the way, That leads to endless life, To everlasting day.

SPIRIT WHISPERS.

BY K. A. P. Don't you hear me whisper softly, Whisper spirit truths divine; Don't you know that I am near you. That I clasp your hand in mine.

I am near you ever watchful, That your thoughts may lead you on To a brighter better future,

To your happy spirit home. When you feel that life's a burden. When your heart is sore and sad,

Try and see the bright to-morrow, Leave all sorrow and be glad, For your darlings they are waiting,

Watching from their spirit home, For your coming on the morrow, Where God's light casts out all gloom

WHAT THE SCIENCE OF PSYCHOME-TRY SAYS OF THE JAMES' CIR-CLE MANIFESTATIONS.

COMMUNICATION FROM MR. CHARLES R. MILLER OF BROOKLYN, N. Y.

EDITOR OF MIND AND MATTER:

In an address delivered by me before the Brooklyn Spiritualist Conference, on Saturday evening last, I defended the integrity of the James' Circle Manifestations, from the sweeping denunciations that have been made against them.

Having witnessed the manifestations in November last, and having, immediately after my return from Philadelphia, made a report of my observations to the conference, I am responsible for having called the attention of the Spiritualist public to what I then, and now, regard as a phase of Spiritual phenomena, second in importance to none that have preceded it. I also felt the full weight of the personal responsibility that I assumed in bringing the matter before the public in the conspicuous manner that I did; but having witnessed the phenomena under circumstances that precluded all possibility of doubt or uncertainty as to its genuineness, there was no other course left for me. as an earnest Spiritualist, yes, even as an honest man, than to bear the unequivocal testimony that

Had I the leisure at my disposal, I should have written out my address and asked its publication in MIND AND MATTER. As it is, I content myself with giving you the revelations which have come to me through the young science of psychometry, as to the mediumship of Alfred James, and the real character of the James' Circle Manifesta-

I am in possession of four brief communications handed the forms, and they, one at one time, and another at another, responded by writing the messages, which have been subjected to the psychometric test. I quote from my Saturday evening ad-

"Three of these tell-tale messages I have had psychometrized-that of "Claudius, the Gladiator; that of "Lady Catharine Gordon," and that of the "Rajah of Lahore." The two first writings have each been read by the different psychometers. "I suppose there is no one in this audience who

does not know that psychometry is a science—the science of the soul; or as Prof. Denton calls it, the soul of things.' In the revelations which the science brings forth, the most extrenuous advocate of 'test conditions'-'strict test conditions'-'crucial test conditions,' can be gratified."

"The writing, before being handed to the psychometer, is folded in an envelope, so that it is utterly impossible for him or her to know anything of its contents. Pressing the envelope with the thumb and fingers, and some times pressing it to the forehead, the revelations were given, particulars of

which I will proceed to give you.

"Knowing that Prof. J. R. Buchanan was the discoverer and founder of the science of psychometry, I called upon him at his office, No. 1 Livingston Place, New York city. This great student and expounder of psychic forces and laws, listened with much attention to my explanations, took my little, but precious bits of writing, and told me that he would submit them to one or more of the best of his class of students. A few days after I called again on Prof. Buchanan, and he handed me three readings. The first was that of Claudius. Here it

"The psychometric impression of Claudius was enormous physical force; a soldier ever ready to fight and to lead, but not a careful, judicious commander; ready to fight with any weapon, especially with the short-sword; one who had been overwhelmed by some influence which made him gloomy, like a smothered volcano. The impression was that he lived long ago in Italy, and the symbolic figure that appeared was that of a terrible

Every sentence of this brilliant psychometric reading is corroborative and confirmatory of the history and character of Claudius as given by himself, when he appeared at the James' circle, and conversed with me and others on the first Sunday evening in November. Claudius told us that he was a Volcian; that he was captured by the Romans; that not only himself and sister were made captives, but slaves; that he was a prince in his own country, and a slave in Rome; that he lived in the time of Trojan; fought in the arena; and that his sister was thrown to the wild

How is it that one of Prof. Buchanan's students, with no assistance but the handwriting of Claudius (and the writing enclosed in an envelope), can bring out a revelation of this remarkable character, exactly corresponding with his own statements, made four months previously to a company of ladies and gentlemen, of whom I was one? But I will not demand an answer to this question until I have traced, sentence by sentence, and word by word, the identity, as given in my report to the Conference immediately on my return from Philadelphia, and the psychometric reading I have just given to you. Let us trace this identity and resemblance between Claudius, as he appeared, talked and wrote at the James' circle, and the Claudius as psychometry reveals and characterizes him. (I refer to Prof J. R. Buchanan for the accuracy of the psychometric reading to which I am now calling your attention.)

Psychometry says that Claudius was 'a man of enormous physical force. My observations of the gladiator are thus stated

in my report: "That he 'was conspicuous for strength and agility.' He was in the habit of calling for the heaviest man in the room, that he might give to all evidence of his strength, by lifting such person. Of this evidence of Claudius' strength, my report says that it 'indicates the strength of several ordinary

men. 2d. "The psychometric reading recognizes Claudius as 'a soldier, ever ready to fight, and to lead.' "He said of himself that he 'was a prince in his own country, and a slave in Rome.' Here is the soldier and the leader. 3d. "'Ready to fight with any weapon, especially

the short-sword.' "The 'short-sword' was one of the Roman gladiator's weapons, and my report of the gladiator's movements in our midst, at the James' circle was that he went through various acrobatic performances, so expertly that they would have commanded

applause from any promiscuous or any cultivated 4th. "One who had been overwhelmed with some influence that made him gloomy, like a

mothered volcano.' "What description could be more accurate of the mental condition in which this noble captive was compelled to live, and drag out a miserable existence? 'A prince in his own country, and a slave What but a 'smothered volcano' would dequately represent a life so tragical, so full of unavailing sorrow, disappointment and humilia-5th. "The impression was that he lived long ago

in Italy.' "Psychometry gives to us the very home of Claudius, and that he lived long ago. Claudius said of himself, to our circle, of which he was a most welcome guest, that he was 'a slave in Rome,' and that 'he lived in the time of Trojan.' 6th. "The symbolic figure that appeared was

that of a terrible lion.' "After telling us that himself and sister were made not only captives, but slaves, by the Romans; that he was to fight in the arena, and that his sister was thrown to the wild beasts, he added with mingled passion and energy in his expression, 'D-n the Romans!

"By the symbolic figure of a terrible lion, psy chometry has disclosed to us the evidence of the accuracy of the statements of this noble, but unfortunate Volcian Prince, when he told us of the tragical and terrible death of his sister, 'The Romans' threw my sister to the wild beasts! By what other symbol could this fact have been more distinctly disclosed than that of 'a terrible lion,' the king of wild beasts?

"The following is the brief message written by Claudius and addressed to me: 'Claudius to Miller sends greeting. Bless you for a whole-souled man to spirits. Claudius, the gladiator.' "I not only applied to Prof. Buchanan for psychometric readings of the spirit messages, with the result that I now submit for public consideration and criticism (and especially for the criticism of those who have so hastily and sweepingly denounced the James circle manifestations) as wholesale frauds; but I have submitted these tell-tale messages to other psychometric tests, with what result I

will now proceed to inform you. "Next in the order of the psychometric readings, though not in the precise order of time in which the several readings were made, will I give Mrs. Gridley's reading of the same characters. I am thus able to give you the readings of Claudius, made by different psychometers, at different periods of time, the one knowing nothing of the other. Mrs. Gridley, the lady who gave the following reading, has probably no superior in the line of psychometric and clairvoyant power. I was present at this reading, having called at the lady's residence, for the purpose of obtaining it. Pres-

ing the writing to her for shead, she said: I have an impression this is from a spirit; it is mechanical; it is written through a medium. This writing emanates from a person of strong mind, a good deal of individuality and magnetic force -is in sympathy with you and your work, and is friendly to you. What a strong nfluence! This person wants to aid you in your work. So sympathetic! I see the sympathy going out to you like waves of light in what you do. The spirit fully sustains you, and wants to give you the

right-hand of fellowship.'
"'This' (addressing me with directions) is a friendly greeting and words of encouragement to (Referring to the writing you will see that Mrs. Gridley gives an almost literal interpretation

"This is a marked individual, and character, a strong spirit: Influence is good.' "Spirit influence is much stronger than the material; the medium is not as strong; is a person of weak, negative character; is very different from the erson that wrote this.' "'Wants to give you a shake of the hard.' (The

influence on Mrs. Gridley was so strong that she rose up, came across the parlor, giving me a very strong grasp and hand-shaking.) 'Oh! how it shakes me! I have never been controlled by such a power, in a psychometric reading before.' • • • and thanks, a thousand thanks to Prof. Buchanen, Or. Slocum and others for these psychometric reading before.' The shakes are the partial to the strength of the psychometry, and thanks, a thousand thanks to Prof. Buchanen, Dr. Slocum and others for these psychometric reading the psychometry. ything more about the medium? The reply was 'The medium is very nervous and restless; but will make a superior medium as he progresses; don't have the right influence accorded him. The nedium is under a shadow; don't have the right onditions and surroundings. Noting the similarity of character which these wo psychometric readings of the Claudius

writing reveals, I assert that one of two things is nevitable: either Alfred James is a genuine medium for spirit manifestations, or the science of psychrometry is baseless and a delusion. Before continuing the pyschoinetric readings, I

may as well state my theory of the James' circle manifestations. No one is bound to accept my heories, nor am I myself bound by them if fuller investigation shall throw more light on the subject. The evidence from all sources, including my own observations, is that these manifestations are a new phase of spirit phenomena; that they are mainly transformations, in which the medium is completely reconstructed, and made to represent the The spirit control is as overshadowing as in the materialization process, and the impersonation is (so far as my observations warrant me in making a comparison) even more complete and more continu If young James were not the completely negative character that he is, the spirits could not use him as they are now able to do. I am perfectly satisfied that he knows nothing of materialzation or transformation, except what the sitters at his circles and his spirit guides tell him. He is a complete and as completely an unconscious medium as was ever brought under the law of spirit control, that completely being manifest (in every phase of his mediumship) in his perfect subjection to the

controlling power. The transformation process is thus described to me by a spirit calling himself Gustav Kepler, Ger- tled, on its merits, it is useless to speculate on deman student of Justin von Liebig. Young James that of a great power, physical and moral, a man of enormous physical force; a soldier ever ready to interrupted Everett Hall circle. While the medium was deeply entranced, the controlling spirit, in answer to my question, "What was the difference between materialization and transformation?" said: '(the spirits) "add to him" (the medium) and take from him; they elongate him and shorten him, and spread him out. His form is made to resemble the spirit. This is only done when the sep

arate materials are used up.' That the spirits of the James' circle manifest themselves through materializations as well as manifestation. I do not doubt. One process is as sublime a mystery as the other and the individual. ity of the spirit is as distinct and complete in one case, as in the other. In the James' circle,—I say this in the face of the hostile criticisms that have been so freely leveled at this medium—that the resistless and overwhelming power of the spirit control is as conspicuous and demonstrative as in any other materializing circle that I have ever at

In clothing the forms in the transformation manifestations—I will again state my theory—the spirits required assistance, and the medium, in co-opertion or connivance with them, procured the clothing. My opinion is that it was for no purpose of deception on the part of the medium, or on the part of the spirits, that the clothing was procured and used, out for a legitimate and lawful purpose. The only responsibility that rests on the medium, and the only just grounds of complaint that can be made against him are, that he did not make public an-

nouncement of the fact that he was aiding the spirits in the manner he was required to do. For myself, I will say that my interest in the James' circle manifestations, has not in the slightest degree diminished since the disclosure of the fact that mortal aid was required in clothing the forms, and as the transformation process is in its experimental period, I can "possess my soul in paience" until more light is thrown upon the subject.

The clothing of the forms is a mere incident, but he central fact of my report-against which no uccessful assault has been or ever will be mades the marked individuality of the manifesting spirits, the dissimilarity of the forms in size, features, legrees of intelligence, voice, manners, and everything else that go to make up individuality, or a group of individuals.

But I have not referred, and do not intend to refer in my remarks, at this time, to my report any further than is necessary to explain the origin of he writings that have been psychometrized, and he appearance and characteristics of the writers. My report is a record of facts—of my personal observations—and, since psychometric, science suplements and corroborates my report in every parcicular and at every point where its aid has been nvoked, I can well afford to stand undisturbed inder hostile criticisms no matter how sharp, un-

riendly, or misdirected. Following is another of the messages written by

a spirit in a delicate female hand, and signed "L Catharine Gordon. "Love and friendship your attendants in this life,

and loving spirits will attend you in the next." This writing was psychometrized by Dr. V. P. Slocum, of 140 East 15th street, New York City. This gentleman I know personally, and know that his mediumistic and psychometric powers are transcendent. I handed the writing to him enclosed in an envelope, he knowing nothing of its contents. This is the reading as Mrs. Slocum wrote down the words as they fell from the lips of her husband: "I don't know; a phenomenon arises here which I have never seen before. I am inclined to think it s a spirit communication.

"The medium is controlled by the true law of spirit: the control is expansive and powerful; medium is weak and unsophisticated." The following, which is a substantial part of this psychometric reading, shows that the "Catharine Gordon" writing was bathed in the spiritual ele-

"Spiritualism is a vast power. Mankind have no conception of its extent, strength or utility. It is sweeping over the earth like a tornado. It starts off slow and measured in its progress, grows in its strength, and in its vastness, and will absorb the whole world of man. It will lighten up the face of mankind, as a flash of electricity lights up the darkened sky, the difference being that the lightning's flash is meterotic, while the Spiritual light will be continuous, glorious, and peace and knowledge reigns wherever its influence pervades. It is like the "still small voice" that speaks to the soul of man, commencing in low whisperings and growing in strength and power, until the whole life of the individual is embraced in its light. It is strong. tranquil and harmonious in its influence, and will usher in the millenium, for when the Spiritual atmosphere pervades the human race, the lion and he lamb will really lie down together. The strong man and the weak, the wise man and the illiterate will make one harmonious whole, all working for one great object, and each striving to better the other's condition."

This brilliant, powerful and prophetic statement of the status -present and prospective of Spiritualsm-shows, with the "clearness of a sunbeam," hat the Catharine Gordon writing could have emanated from no other source than that of an exalted pirit intelligence.

The same message was psychometrized by one o Prof. Buchanan's students with this result: "Very refined, modest, retiring lady-great sweetness of character. Domestic nature moves in the higher circles." On any other subject than that of spiritual phenomena, the chir graphy of the Catharine Gordon nessage—being, as I have stated, an easy, flowing,

delicate female hand-would be accepted as conclusive evidence that Alfred James did not and could not write the message. But supplementing this proof, psychometry comes in with a delineation of character exactly corresponding with that of the manifesting spirit. On one occasion this spirit form called me from my seat in the circle and spoke to me a message personal to myself. The words were of a prophetic character, and in the interval the Catharine Gordon prophecy has had a partial and most significant fulfilment. One more psychometric reading will finish my present contribution to the evidence of the genuineness of the James' circle manifestations.

A frequent or occasional visitor on the spirit side of the James' circle, was the Rajah, of Lahore, an Indian prince, who lost his life in the Sepoy rebellion. This spirit, whom I only saw on one occasion, was a tall, stately personage, and several inches taller than the medium. He signed himself. Gungher Sing, and I received from him a brief written message, which was psychometrized by one of Prof. Buchanan's students. Following is the

"Very refined, dignified person, moves in higher circles, man of talent and refinement Wrote this through the medium; the medium was transformed. His (Gungher Sing's) character was conspicuous, and the medium made not much im-

certainty the status of the medium, the reality of the spirit control, and the identity, character and history of the manifesting spirits.

Brooklyn, N. Y., March 24, M. S., 31.

RETROSPECTIVE.

Which is Supreme, Spirit or Matter? BY J. TINNEY WESTFIELD, N. Y.

Twenty years ago to-day, in the first article ever written by me for publication, I ventured the assertion that the powers that govern the universe are derived from what they govern; that the two con ditions that constitute the sexes, termed cause and effect, spirit and matter, etc., are interchangeable: that life and the evolution of higher from lower grades of being are the effects of this interchange; and I have yet to learn that I was mistaken. In opposition to this stands the Mosaic law of supremacy that makes the universe a monarchy, the sexes distinct entities-the one covereign, the other subjec A law that is based on division, that has divided the human family into numerous contending sects and factions, each equally sure they are right; a law that never solved a problem, but which complicates the most simple questions beyond the power by solution; and yet, on this basis we are trying to sustain our Republic, with what effect let its present condition answer.

So far as has been discovered, the universe, as a whole, has eternally existed as it is to-day, with a continuous interchange between the two conditions. termed spirit and matter; between the seen and unseen; and until this question of interchange is setrived conditions.

The Mosaic law of supremacy, and the organic law of numbers, are antagonism that can never be reconciled—the one based on supreme power, the other on a balance of powers; the one represents a monastery, the other a republic; the one is the parent of discord, the other of harmony; the one is the legitimate child of belief in flat worlds, the other of revolving spheres. So we might continue the parallel until paper and patience were exhausted.

Seven years ago, Prof. Hare, through a medium, whom I never yet heard accused of fraud, stated transformations, and that I witnessed both forms of that in company with ancient sages and philosophers that he met on the other shore, had taken ground that spirit was as dependent on matter as matter on spirit; and that in the last analysis this would be found true. But as these views conflict with the supremacy dogma, we hear no more from

Prof. H ire. In Spiritualism, as in orthodoxy, anything that conflicts with the supremacy of spirit over matter, or claims an advance on that belief, must take a

back seat. The science that jumps from heat to light, electricity, magnetism, etc., as modes of motion, and ignores cold, the negative of heat, will solve the problem of existence when males propagate their species independent of the females—not before. The different species of fish, reptiles, birds and mammals, through which the human species pas during gestation, is accepted as proof of the evolution of higher from lower grades of being. Is not the breast and nipple of the male equally strong evidence that the sexes are inversions of each other and that every change of specie produces a change of sex? If any person believes that he is of a much consequecce in the scale of being, as the caterpillar, in the development of the butterfly, he has absolute proof that he will continue to exist in a condition now to him invisible. The caterpillar is as blind to the existence of the butterfly as we are to the existence of our friends who have passed through the same change. Interchange between spirit and matter is as natural and necessary as lnterchange between night and day, and we might, with the same propriety, claim that to-morrow will begin one eternal day, with no more night, as to claim that we pass to a spirit world, there to eter-

us bere. If lower numbers are merged in higher ones; if small streams are merged in larger ones, why are not lower beings, including all that constitutes their individuality, subject to the same law? What I contend for is summed up in this—that no spirit world, sphere or being, ever did or can exist, independent of a material counterpart, and that life and all its phenomena are the effect of interchange-between these two conditions. Has not the assumption of a Supreme Buler of the universe, or its tquivalent, the supremacy of spirit over matter, as necessary to a continued existence, made a hell of this world about long enough?

nally remain, instead of passing to a higher mate-

rial condition by the same organic law that brought



Here and there about a garden, Planted out with flowers gay, Buzzed a bee, extracting honey Out of all upon her way.

"Bee," exclaimed a twittering Tomtit,
Perched upon a garden wall,
Poison lurks in many blossoms,

True," she answered. I discover | Sweets in flowers of every kind; Poison may be present with them, But I leave that all behind. It were well if human beings

Always acted like the bee,
By retaining in their memory
But the good they hear and see. W. R. E. in Children's Friend.

The Little Philosopher.

On a long, sandy strip of beach, washed by the waves of ocean, there dwelt an old woman, whose only companion was a little boy of twelve years. a quiet, dreamy lad, in whose longing eyes could be read the story of a vague unrest. It was a strange life he led, with no companions to while away the hours in boyish sports, for though the huts of the fishermen were numerous on the beach, yet he did not seem to care for the little fisher lads but chose rather to be alone.

His favorite resort was down on the coast, where the white gull skimmed the flashing waves, and the roar of the ocean was an answering voice to his questioning heart. "Mother Meg," as he called her, would sometimes sit and tell him strange stories of the sea, of the noble vessels which had been wrecked upon that lonely shore, and he would listen with such close attention, not knowing that he, when but an infant, had been picked up, and barely saved from the raging waters, by her own faithfu

With the bits of broken spars and old lumber which strewed the sands, he would build tiny boats and ships, and spend hours in sailing them upon the little bay which the rocks shut in from the sea. Sometimes Meg would find him with his books, studying into the mysteries which older heads have attempted in vain to unravel, and the other lads on the shore seeing him so bent on his studies, would say with a jeering laugh: "Jem wants to be a philosopher, I guess, makin' himself so smart with them old books of his'n." And so he did want to be a philosopher, or something more than the dull and aimless creatures which they seemed contented

He was thoughtful beyond his years, and Meg began wondering what was coming over the lad. Sometimes when he would be out later than usual in the evenings, she would go in search of him, and find him, perhaps, down by the water's edge, standing upon the rounded stones, his toy vessel clasped in his arms, and his deep, earnest eyes fixed upon the moonlit sky, as the u has been solving some new mystery of those shining bodies there. The expression of his face at such times always troubled her, and she would say, "Come away, Jamie, my boy, and don't be dreamin' so." One night as they sat beside the fire, which glow-

ed on the low, wide hearth, Jamie said to the old woman: "How strangely the sea sounds to-night; don't you think there is a storm near, Mother Meg? "Yes, there must be, the wind keeps up such a howling in the chimney, and I haven't seen such a black night this many a year. I fear it will be a

When whistle and moan with terrible violence. she came back there was a frightened look in her "It minds me of the night of the big wreck; oh, Jamie, I didn't ever want to see the likes of it

again! Oh! pity the poor souls that are nearin' the coast to-night!" She sat down, and they listened to the swell of the sea for a long time. Sleep did not seem to come to either her or the watcher by her side. After a while Jamie said: "It seems to me that the sea is telling something o me, Mother Meg." I cannot sleep. It will not

let me. "Nor I, my lad; we will watch together." When an hour had passed, Jamie went to the door, and as he opened it, a fierce rush of wind bore to his ear a piercing cry: "Hark! What was that; there is some one in distress; can't we go,

Meg lit the lantern, which shot its rays far out over the water; and they hurried down to where they knew the danger must be. The cry for help could still be heard, though it seemed to grow fainter and fainter, and now other voices could be heard, and they knew it must be a ship wrecked on that dreadful rock.

Meg held the light above her head, at which there was a shout of joy; then she and the boy gathered old bits of wood, anything they could find, and built a fire, "just to cheer them up a little, poor souls," she said. Others along the shore had followed them out, and now there seemed some hope of doing something for those in danger. They could see that the ship had struck a rock

and was fast filling with water. Some were trying the life boat, but it seemed almost useless in such a sea; but on, on it struggled, while they on shore could do nothing but wait. At last a despairing voice called to them: "A rope! a rope!" It was not long before one was brought, but who among them would dare to face those mad waters to throw it out to the boat? Men were there who had seen danger, but none were equal to this. Jamie sprang forward. "Give it to me, I am not

afraid," and he took the rope in his hand as he "Jamie! you cannot, never could breast that sea, by.' But he was gone, and though it seemed into the "jaws of death," yet somehow he my boy.' braved it, reached the long, low rock, and there lay the boat a little way off. Throwing out the end of the rope with a strong throw, some one caught it eagerly, and a shout of hopeful joy told those on the coast that the boat could be saved. And now they pulled, men and women, all who had gathered on the beach, and at last, half drowning, almost

lifeless, the poor creatures, though but a handful of the vessel's crew, were brought upon the land. They were carried away to Meg's cottage, where they were warmed and cared for, and where, with glad tears, they gave thanks to their deliverers. "But tell me," said one, "who is this brave boy among you who risked his life to bring us the I have never before seen courage equal to

Then was told the history of little Jamie, who, like them, had been saved from off a vessei's $\mathbf{wreck}.$

"Let me see his face," said the man, in a tone of much agitation, and looking into the wonderous eyes of the beautiful boy, he exclaimed: "My darling-my long-lost baby-boy; these are thy mo ther's eyes, and this her own brown hair; have I found thee at last?

Jamie could not understand at first, that it nd, e l his own father, who many years ago had left that shore a sorrowing man, for he felt that his only child was lost. But now his joy was beyond expression; he would bear him back again to his mother, who had mourned for him so long. When, in a few days, a passing vessel was hailed

and the restored ones taken on board, little Jamie was one of their number. Meg grieved bitterly, but she could not withhold him from the arms of his father, and so she tearfully gave him up. The fisher-lads gathered around to receive from him a parting word, for they had learned to look on him with something of awe, whom they had once termed as the "dry philosopher," but whom they now felt possessed in his heart more than the mere philosophy of books, something to which they might aspire, out never hope to gain.

Jamie has been heard from in the years that have since rolled by; success has attended his efforts in quest of those truths which have enlight. ened the world, and he is revered and venerated, who once was the dreamy boy by the sea,"the little 'philosopher.'

THE CHILDREN'S FRIEND.

THE ENDURING AND THE TRANSIENT.

AN INSPIRATIONAL ADDRESS DELIVERED BY MRS NELLIE J. T. BRIGHAM BEFORE THE FIRST SOCIETY OF SPIRITUALISTS, NEW

YORK, SUNDAY EVENING, макси 23D, м. s. 31.

[Specially Reported for Mind and Matter.]

Oh, Holy Spirit, Spirit of Wisdom and Love Thou who art the God of all the Universe, we bring ourselves in prayer to Thee, to the Throne of Infinite Goodness. We thank Thee, oh, Father, for the truth which at last has dawned. Oh, Father, teach Thy children, and give them patience, peace, courage and hope. Oh, Father, pour Thyself out upon al. the nations. Oh, God, may we strive earnestly for all that is holiest, best and highest, and when we pray, "Thy Kingdom come," oh, breathe into our spirits Thy strength, that we may work for it, and so insure its coming. Amen. We report the address in part as follows:

THE ENDURING AND THE TRANSIENT ..

In many things in regard to the spiritual and the true, people have been mistaken, and they have attached value, in their imagination, to that which is literally almost valueless. Many have said there is one thing which we are sure of, that is the pres-ent—the earthly life. We know that we are living now; we know we are in an object world. But tomorrow we know not of. The past is ours, so far as memory can claim it, so far as it has left experiences in our characters; but the future, who can tell of that? So many have said that because we know the present—because to die is to leap into the dark-it is better that we make the best of today; that we eat, drink and laugh, and fill life with joy, as much as possible, for there cometh the night shadows and sleep, the dream of sleep, and who can tell what lies in the mysterious darkness of the beyond? Now, one thing is certain, that time brings all things along with it, and while our lives pass like a breath, there must be in the wide world something enduring, amid all this transient there must be something permanent; what is it? Men have spoken of truth, of light, of love, and have oft times compared that which seemed to them in the spiritual to be enduring, to the hills, the mountains, the great rocks, and they have said these things endure, and have said of their own individual firmness:

* * * This rock shall fly From its firm base as soon as I!

It is said that as years go by that the earth become one vast burial place; that men fall like the leaves of the forest trees in autumn, and when man seeks, in his imagination, in his hope, for a belief in a permanence, after life, he says that it lasts like the hills, rock-ribbed and ancient as the sun. These material things are the changing things. When the earth's granite crust folded around the red core of earth's inner fire, you might think that nothing could be stronger than granite, and yet it was rent and riven in thousands of ways; the great upheavals show this truth; you can see that for earth's inner forces, these outer bands and chains of gran-

ite were like so many cambric threads to a strong man. From the hill-tops and the mountain-tops the tiny silvery thread of water runs down, and swollen by additions from springs, and it becomes river and flows into the sea. Yet, that tiny, silvery thread of water that comes singing down from the mountain-top, is taking with it every moment some particle of the mountain's greatness. You may not see it in the clear water, but way down at the mouth of the great river you may see it there. The mountains are being slowly worn away. Go along the beautiful Palisades of the Hudson and see there how through the ages the rock has been crumbling and crumbling, changing to powder. Where is the permanence in them? on the sea shore and take up the pebbles, round and smooth; were they always as they are now? Along the shore where pebbles he you only find that which once existed in a greater form, and shore you see the smoothly rounded pebble. The polishing has been done by the action of the waters. The sea is a type of the infinite, of the unknown, of the enduring; and yet its waters are as if they were drunk up by the sun. In all this world then, there is nothing in material things which you can really say is enduring. The earth itself has had its child good, and even now it has not grown out of it. The time will come when the earth will sink into its old age, when its forces shall have been gathered up and shall take on beautiful forms forming a vast reservoir of Spirituality. Then there will be a bright new world. This world will be changed. Remember there is life on earth that is measured by a few seconds, a few moments, a few days, months, years, and there is also a life in the universe that is measured by ages and cycles of ages. Where then will you find the enduring? You know that this earthly life stops not for a single moment. We are told there is only one thing sure, and that

one thing is death. It seems to us as though the spiritual state was near to the things that lie ust about us, and the beautiful spiritual state grows clearer and clearer, and you read the story of mmortality beyond. In all things material, all hings tangible, all things gross, all things crude, are the transient. No one of them can stand still. Even the soul of man is passing on, it is not tranient. In the enduring we find that which man, in all ages, has sought for, the great, the infinite spirit' that which man has worshiped in an imperfect way worshiped as the heavenly father. Man has ever sought for the enduring, the spirit of God. spirit of God, the spirit of nature, the spirit of or ler, the spirit of intelligence, the spirit of harmony that is enduring; and we wonder how man can look into the face of nature, and fail to see this permanent; enduring divine spirit. It must be because

DOMESTIC RECIPES.

man has misinterpreted, misunderstood. That

which is enduring is the spiritual, that which is

transient is the material.

FRIED CAKES.—One teacup of cream; one egg, well beaten; a piece of salaratus the size of a hick-ory nut; teaspoonful of salt; and flour enough to make them roll out thin. Fry in hot lard until of a light brown.

NICE BREAKFAST DISH .- Cold mashed potatoes, made into little balls and slightly flattened; dip them into an egg slightly, so as to mix the yolk and white; roll them in cracker crumbs. them in hot lard or butter. Send to the table hot.

BIRD'S-NEST PUDDING .- Pare and core tart apoles; fill the openings with butter and sugar; put nto a pan a heaping teaspoonful of dry tapioca and sugar to each apple, then put in the apples; sprinkle over them cinnamon; fill the pan nearly full of vater and bake.

COOKING CARROTS.—Cut the carrots in small

ieces and stew in a little water till tender; pour

off what water is left; put in milk enough to make sauce, and a good lump of butter rolled in flour; poil up again all together, having added salt and epper to taste. ORANGE SHORTCAKE.—Make a very short crust oll out one crust and cover a large platter; sprinkle on a little flour, put on another crust and bake when done, open and butter. Take six oranges

and remove the skins, take out the seeds, put on a layer of orange, then of sugar. It requires one and one-half cups of sugar. APPLE SAGO PUDDING .- One teacup of sago ix apples, pared and cored, leaving them whole one quart of water, and one teaspoonful of salt. Cover the sago with three cups of luke warm waer, put in a warm place and soak over night. Pack the apples in a deep dish; add a cup of lukewarm water, cover closely, and steam until soft all through. If the dish is more than one-third full of

liquid, turn off some and then pour on the soaked

sago, Bake one hour. Eat warm with sweet hard

PUDDING FOR LUNCH .-- Three pints of milk, boiling hot; six eggs; four even tablespoonfuls of corn-starch; one-half cup sugar; pinch of salt. Beat the starch, yolks and sugar well together, and add to the boiling milk. Let them boil up, stirring all the time, in a vessel set in boiling water. When it thickens, pour into a dish and cover with the whites of the eggs, beaten to a stiff froth, and mixed with a teacupful of powdered sugar. Brown in the oven; flayor with lemon or anything you choose.



A little nonsense now and then, Is relished by the best of men.

HE is indeed a wise Egyptian who knows his own

O Mercury, Venus, Earth and Mars, When the Sun sets, he hatches stars.

ETIQUETTE.-A crusty old fellow on taking leave of a young lady, desired her to hand him his hat—he was referred to the servant as the hand maid of the house.

A JOKE OUT OF PLACE.—Billy Button "handed in his checks," and the gravedigger perpetrated a joke when he rendered his bill for making one buttonhole, \$5. These gravediggers have no feelings of sympathy in their profession, they are simply mechanical.

SPRING THOUGHTS .- "April showers bring forth May flowers," is an old adage, but of late years March weather comes in April, therefore it would be rather hazardous, particularly in this April, to anybody's reputation to say that lilac buds are swelling. Somebody might reply, why do you lilac that for

AGRICULTURE. - A fashionable young lady was told by her auxious mamma that she ought to marry a man of culture, for without it the future might not be as pleasant as it ought to be. Accordingly the young lady cast her affections upon a farmer, believing him to be the right person as he stood at

the very head of agri-culture. THE GREEN ABOVE THE RED. - "Bedad, sur, it's jist me as says it—a ripe wathermelon ought to be the emblem of ould Ireland, sur," was the ejaculation of a son of the Emerald Isle.

"Why so, Pat?" said a bystander. "Bekase, sur, the grane is always above the red, no matter whether its below, on the sides, or which ever way you turn it. Shure, d'ye moine that."

THE HUNGRY BOARDER.—The young man, a fresh boarder, took his seat at the dinner table in a family boarding-house, with all the comforts of a home, and began to help himself at once. He hadn't had a full square meal for a week. "Stop, stop, young man," said the head of the house, as gracefully as possible; "we always say something here before we eat." "Go ahead," replied the ravenous boarder, "go ahead, don't let me stop you; there is nothing that you can say that will improve the tone of my stom-

ach, nor turn it either."

Don't Keep His Carmage. - A bishop of the liocese sent around his annual circular to the church wardens in his parish, the following questions: "Does your officiating clergyman preach the gospel, and is his conversation and carriage consistent therewith?" The wardens of one of the churches made a laconic reply: "He preaches the gospel, but does not keep a carriage."

COMPREHENSIBLE, INDEED.—A despairing looking individual who was out in one of the April snow storms a week ago, left his umbrella some where, but the precise place he could not tell. On dropping into an office he said: "Nobody here didn't see nothing of no kind of an old umbrella nowheres about here, did they?" This man was so negative that it is more than likely he did not find his umbrella.

SUBJECTIVE AND OBJECTIVE.-In the heavy debates that sometimes take place in spiritual conferences, there is often much said about "subjectve" and "objective," but the following on the same copic, though, perhaps, more material, yet nevertheless, is as interesting. Take it for granted that when an individual flatters you, then you are subjective, but just at this moment put your digits around your pocket-book, this is the objective.

THE SPHERE OF WOMAN—A great deal has been said about the rights of woman, the sphere of woman and many other things published and spoken about women generally. Weekly and monthly papers are even printed in behalf of women, and yet after all a woman's sphere is embodied in that pest of he household, a cockroach. This is the sphere of woman.

This was a husband's soliloquy the other night as his wife came from the kitchen. "What do mean, sir," said the wife, "by saying hat my sphere is a cockroach. I hate the parmints."Jess so," replied the funny husband. "Jess so;

only said a cockroach is a woman's fear."

HERE TRAMP.—"I'm a tramp and have stopped o get a bite," said a vagabond to a lady, in her garden. Now it happened that this lady owned a ine, large American mastiff named Tramp, and the animal was trained to respond whenever his name was called.

of hearing, you must speak very loud so that I can "I'm a tramp," vociferated the fellow, "and want The mastiff hearing his name called, put in an appearance, and the lady said to the stranger; "You an get a bite, or as many as you want." The fellow took the hint, and though he may not have been really hungry, yet it is possible he felt a

sort of goneness about the stomach about that

"What's that you say?" said the lady, "I am hard

Like Macbeth's witches, he departed as silently as he came. THAT FUNNY ADVENTURE.—There was given. n MIND AND MATTER last week, the experience of Mr. Jones and Mrs. Brown, and here we present the brief particulars of the adventure of Mr. Brown and Mrs. Jones. These two gentlemen, strangers

to each other, alighted from their buggies, and went into a hotel, leaving their respective wives in the vehicles. Upon coming from the hotel the husbands got into each other's buggy, and this made an equal exchange of wives. Mr. Brown having taken his seat by the side of his wife, as he supposed, not dreaming that it was Mrs. Jones, no, not in the least, give the reins a pull, and off dashed Charlie, for that was the name

of the horse. Like the other husband, he did not say anything for some moments, when Mrs. Jones happened to tread upon his foot. She did this several times, and said: "Why, dear, is that your foot I've been treading on all this time, and you say nothing; have you

peen cured of your corns?" "Corns, corns, why I've got no corns." "Well, you had corns and a big bunion." "What on earth ails you, woman? I never had a orn or a bunion in all my life."

"Well, then, you must have been lying to me this year past, or else you are lying now. You always said that when the baby cried, why even that hurt your bunion.' "Are you crazy, or what's the matter with you? You know we've never had a baby." "Never had a baby!" retorted the woman, with surprise. "Now, that's the beginning of another family quarrel.

"Another family quarrel-never had one in my life. "I know better; there aiu't a week goes over your head we don't have a spat of some kind. You're always trying to pick a quarrel with me." "Well, you better keep your mouth shut, or I'll think you've been drinking; your voice is husky

"So is your's husky, and that's the reason you want a game of growl." At this moment the buggy came up to the other buggy, and things generally were explained, the only thing of a dissatisfactory character being in insight into the domestic affairs of each other

now.